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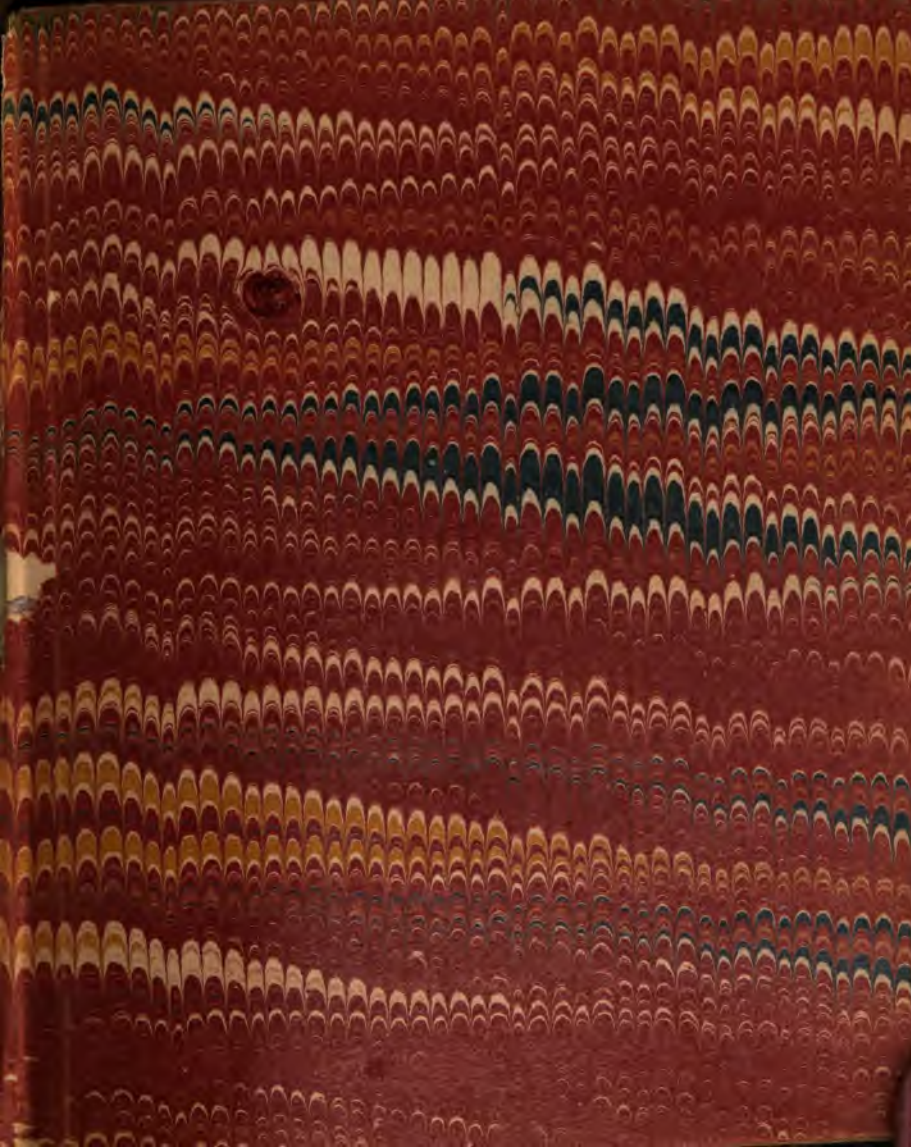
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ΑΚΡΟΓΩΝΙ

ΟΥ ΧΡΙΣΤΟΥ







**Three Treatises**

**BY JOHN WYCKLYFFE, D.D.**

7

4

# Three Treatises

BY JOHN WYCKLYFFE, D. D.

- I. Of the Church and her Members.
  - II. Of the Apostacy of the Church.
  - III. Of Antichrist and his Meynee.
- 

Now first Printed

**From a Manuscript**

IN THE LIBRARY OF TRINITY COLLEGE, DUBLIN,  
WITH NOTES AND A GLOSSARY,

By JAMES HENTHORN TODD, D. D.,  
Senior Fellow of Trinity College, Professor of Hebrew in the University, and Treasurer  
of St. Patrick's Cathedral, Dublin.

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DUBLIN:  
HODGES AND SMITH, GRAFTON-STREET,  
BOOKSELLERS TO THE UNIVERSITY.

1851.



DUBLIN :  
Printed at the University Press,  
BY M. H. GILL.



34,625

607.7  
W97.2  
1851



## Advertisement.

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AN account of the Manuscript  
from which the following  
Tracts are now, for the first  
time, printed, will be found

in the Introduction to a work published  
some years ago, under the superintendence  
of the Editor of the present Volume, by the  
*Camden Society of London*. A complete  
Catalogue of the contents of the MS. has  
there been given; and notices of the three

*An Apology  
for Lollard  
Doctrines,  
attributed  
to Wychlyffe,  
with an In-  
troduction  
and Notes.  
London,  
1842, 4to.*

Treatises now presented to the reader will be found Articles X. XI. and XV. of that Catalogue.

The first of them, the tract *On the Church and its Members*, seems, beyond all doubt, to be a genuine work of *John Wycklyffe*, and has been quoted as such both by his friends and enemies. In the "Harborough for faithful Subjects," printed at *Strasburgh*, in 1539, by *John Aylmer*, a violent attack on the Temporalities of the Bishops is concluded by the following wish: "I would our country man *VVickliefes* boke whych he wrote *De Ecclesia* were in print, and there shoulde you see that your wrinches and cavillations be nothing worthe. It was

Sign. O.  
p. 8.

my chance to happen of it in ones hand that brought it out of *Bohemia*."

*Aylmer* afterwards became a Bishop himself, and then, as honest *John Strype* informs us, "he changed his mind" respecting Bishops' lands, "and thought the Bishops had as good retain their antient Revenues, as to see them run away with by the Laity, and little good done with them:" excusing his former opinions by the words of *St. Paul*, "*Cum essem parvulus, loquebar cum parvulis, sapiebam ut parvulus.*"

*Life of Aylmer. Oxford, 1821, p. 177.*

At the same time he probably also changed his mind as to the desirableness of seeing *Wycklyffe's Treatise On the Church* in print; for the doctrines of that Treatise, al-

though they commended themselves to the exiled *Aylmer*, did not square with the more enlightened views of the Bishop of *London*. They differ in fact but little from the dangerous and antisocial principles afterwards put forward by the extreme Puritans of a subsequent age, who maintained that Dominion was founded in Grace, and that the ungodliness of a Sovereign, or of a Bishop, virtually absolved his Subjects from their allegiance.

It is needless to say, that this Tract is not now published with any intention of recommending such principles; but as an historical document, which ought to be studied by all who would thoroughly under-

stand the character of the religious movement which is associated with the name of *Wycklyffe*.

The work may also serve to prove incidentally the great necessity which existed in the fourteenth century for a Reformation of the Church; and a perusal of it cannot fail to render us thankful that the Reformation, which, by the Providence of God, was afterwards effected, was not conducted on the principles advocated in these writings.

There is good reason to suppose that the Tract, *On the Church and its Members*, may be, in all probability, the latest of the Reformer's publications; or, at least, it is certain that it must have been written in the

See page  
xxxiii. and  
note page  
clxxvi.

*Lewis, Life  
of Wiclif, .  
p. 124. Ox-  
ford, 1820.*

last year of *Wycklyffe's* life. The allusion it contains to the Crusade into *Flanders*, under the military superintendence of the Bishop of *Norwich*, for the support of the pretensions of Pope *Urban VI.*, proves it to have been written after the year 1383, when that expedition came to an end. But *Wycklyffe*, it is well known, died on the last day of the year 1384, being the Feast of Pope *Sylvester*, having been taken ill at Mass, only two days before, on the Feast of *St. Thomas à Becket*; which coincidence his enemies have not failed to represent as an instance of Divine Judgment against a Reformer who had so often inveighed against both those Prelates, as corrupters of the Church.

The other Treatises contained in the present publication, *Of the Apostacy of the Church*, and *Of Antichrist and his Meynee*, contain no such distinct allusions as would enable us to fix the exact Year in which they were composed. They are, however, generally received as the genuine Productions of *Wycklyffe*; and their agreement in style and subject-matter with the Tract *Of the Church*, renders it highly probable that they were also written at a very late Period, if not during the last Year, of the Reformer's life.

The present Volume, therefore, containing some of the latest of *Wycklyffe's* Works, will form a suitable companion and sequel



to the *Last Age of the Church*, published by the Editor some years ago; a Tract which has been generally regarded as the earliest of our Author's writings, and which bears internal evidence of having been composed in the year 1356.

It may be added that in the interval between these productions, notwithstanding that our Author had made himself sufficiently notorious and obnoxious to the ecclesiastical authorities of that day by his theological and political opinions, he was, nevertheless, promoted to be the Head of a House in *Oxford*: he was presented to more than one Benefice with cure of souls: he was raised in the University to the Degree

of Doctor of Divinity; in which capacity he put forward his opinions boldly in public Lectures in the Schools; and, finally, notwithstanding all the efforts made to crush him, he died in full communion with the Church, a beneficed Clergyman of the Church of *England*.

This is not the place to enter at any length into the history of *Wycklyffe's* life, or of the various controversies, religious and political, in which he was engaged; but it may perhaps be convenient to the Reader to have here the dates of our Author's principal preferments in the University and in the Church. He was made Warden, or Master, of *Baliol* Hall (as it was then

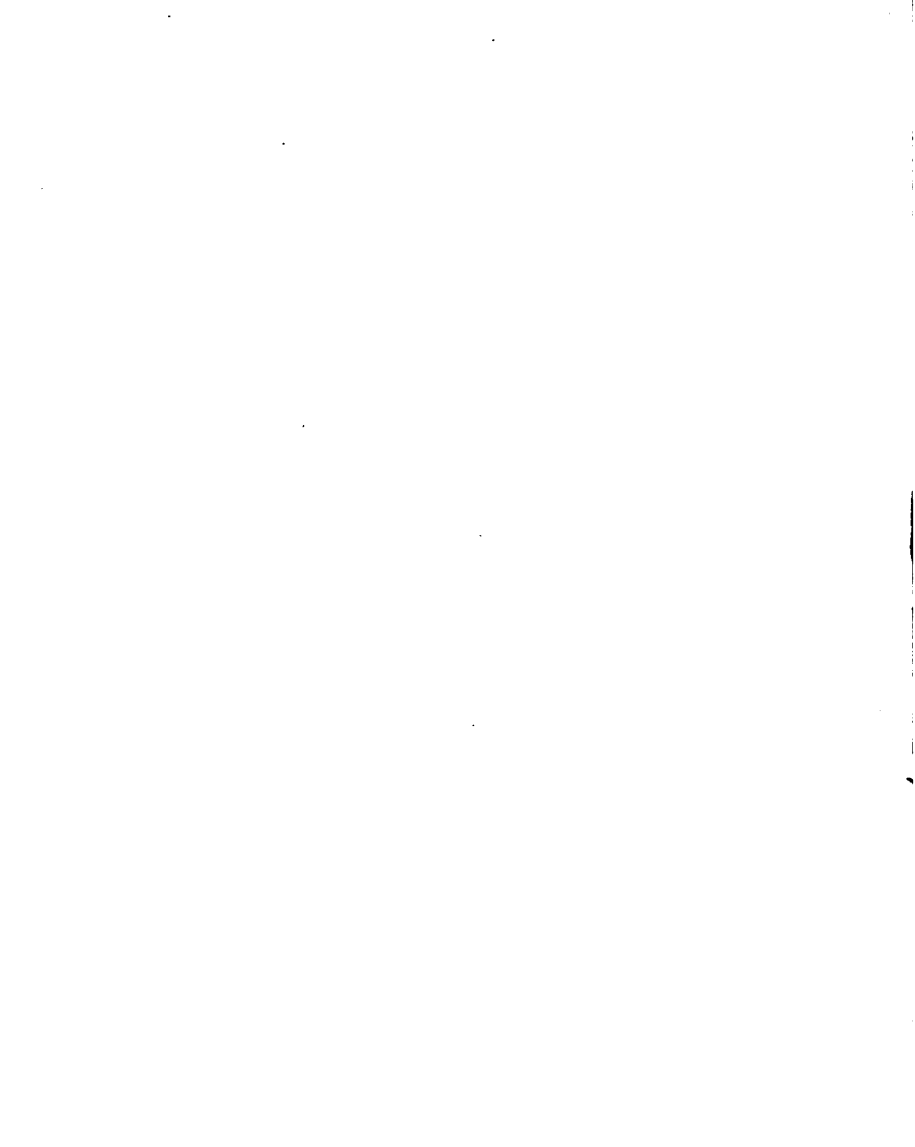
called) in 1360; Rector of *Fylingham* in 1361; Warden of *Canterbury Hall* in 1365; Rector of *Lutgurshall* in 1368; Doctor of Divinity in 1372; and finally, in 1375, he was presented by the Crown to the Prebend of *Aust*, and to the Rectory of *Lutterworth*, in which preferment he died.



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**¶ Tractatus de Ecclesia et  
Membris eius: Auctore  
Joh. de Wycliffe,  
S. Th. P.**



**¶ Tractatus de Ecclesia et  
Membris eius: Auctore  
Joh. de Wycliffe,  
S. Th. P.**







Tractatus

# De Ecclesia

et Membris eius.

---



Christis chirche is his Ca. 1<sup>st</sup>.  
spouse; pat hay pre partis.  
Pe first part is in bliss wip  
Crist/ hed of pe chirche/  
& conteyney aungelis &  
blessid men/ pat nowe ben in heuene. Pe  
secound part of pis chirche ben sentis in  
purgatorie; & pes synnen not of pe newe/

Matt. uij.

but purgen her olde synnes; & many  
 errours fallen in preiſing for þeis ſepntis;  
 & ſip þei alle ben deede in body/ Criſtis  
 wordis may be takun of hem/ ſue we Criſt  
 in our liſt/ & late þe deede herie þe dede.  
 Þe þridde part of þe chirche ben trewe  
 men þat here lyuen/ þat ſhulden aftir be  
 ſauyd in heuene/ & lyuen here criſten-  
 mennes liſt. Þe firſt part is clepid ouer-  
 coming. Þe myddil is clepid ſlepyng.  
 Þe þridde is clepid ſityng. And alle þes  
 maken oo chirche/ & hed of þis chirche  
 is Criſt/ þop God & man; & þis chirche  
 is moder to eche man þat ſhal be ſauyd/  
 & conteynep no membre but oonly men þat  
 ſhulen be ſauyd. For as Criſt bouchep  
 ſaf to clepe þis chirche his ſpouſe/ ſo he

clepiþ cursid men fendis/ as was Scarioth;  
¶ fer be it fro cristen men to graunte þat  
Crist hay weddid þe fend/ siþ Þoul seiþ 2 Cor. uj.  
in our bileue þat Crist comuney not wiþ  
belial. And here we taken as bileue þat  
eche membre of hooli chirche shal be sauþd  
wiþ Crist/ as eche membre of þe fend is  
dampnid; ¶ so þe while we sitten here/ ¶  
witen not wheþer we shulen be sauþd/ we  
witen not wher we ben membris of hooli  
chirche; but as God wole of þre þingis/  
þat we knowe hem not in certeyn/ so he  
wole for greet cause þat we wite not wher  
we ben of þe chirche/ but as eche man  
shal hope þat he shal be sauþd in bliss/  
so he shulde suppose þat he be leme of  
hooli chirche/ ¶ þus he shulde loue hooli

chirche/ & worshiþe it as his moder; & bi  
pis hope bineþe bileue shulden be two  
synnes fled/ pride of men/ & coueise/ bi  
titil pat þei ben men of þe chirche. For  
no pope pat now lyueþ wot wher he be of  
þe chirche/ or wher he be a fendis lyme/  
to be dampnyd wiþ Lucifer. And þus it  
is a blynd foolþ pat men shulden fizte for  
þe pope more þan þei fizten for bileue/ for  
many siþe fizten for þe fend; & take we  
pis as bileue/ or treuþe pat is next bileue/  
pat no man pat liueþ here wot wher he  
shal be sauþd or dampnyd/ al if he hope  
bineþe bileue/ pat he shal be sauþd in he-  
uene. 3if ony man be tauzt of God he  
shal be sauþd in heuene noon or fewe men  
ben siþe/ & assaie hem bi hem silt for þei

shulden haue eydence to seie pat God  
hæp told þem þis. Þe first bileue pat we  
shulden haue is pat Crist is God & man/  
& hou he hæp him bi his Godhed/ & hou  
he lgynde here bi his manhed/ & þus oure  
hope & bileue ben temporid in Cristen  
men.

**B**At after þes two godliche vertues Ca. 2<sup>m</sup>.  
we taken sum þing as bileue/ &  
sum þing bi comune cronykis/ & hopen  
pat charite mouep hem her/ aftir pat Crist  
hadde dwelt here longe ynow wiþ hise apos-  
tles/ aboute þre & pritty zeer/ as hym likyd/  
aftirward he was kild of þe Jewes/ & aftir-  
ward/ þe prid dæge/ our God roos fro dey to  
lyft/ & aftir þe fourtye day fro pat he was  
shewid to his disciplis Ihu stiede in to

heuene/ & regney euer per wiþ his fader ;  
 & so þe first part of þe chirche regney þus  
 in heuene wiþ Crist. Þe secound part  
 slepiþ ȝit as longe as Crist likiþ. Þe þridde  
 part of þe chirche sittiþ her aftir Crist/ &  
 takiþ ensaumple & wei of him to come to  
 heuene as he cam/ & euer mor þe hooli Goost  
 gouerneþ wiþ hem al Cristis chirche.  
 For as þes þre persones of God ben oo  
 God/ & not many/ so alle dedis & werkis  
 of þe trinite may not be departid from  
 oper ; for as al þat þe fader wole þe Sone  
 wole/ & þis Goost wole/ so al þat oo per-  
 sone doþ/ þes þre persones don. Aftir þat  
 Crist was stepid in to heuene aboute ten  
 dayes/ as he hadde ordeyned/ he sente doun  
 þe hooli Goost/ & moupde apostilis to do

hise dedis/ & pei wenten & prechiden fast  
among pe ketwes & hevene men ; but ketwes  
azenstoden hem fast/ & heven men tooken  
hem wiþ wille/ & receyueden pe hooli  
Goost/ & bicamen cristen men/ & pus  
apostlis of Crist filleden bi Goddis grace  
pe world/ but longe aftir/ as croniklis  
seien/ pe send hadde enuye herto/ & bi Sil-  
uester pe prest of Rome he brouzte men a  
newe gile/ & mounde pe emperour of Rome  
to dowe pis chirche in pis prest/ for as pe  
send tauzte pis kyng; pis dede cam of  
greet almes/ for pei pouzten not hou pe  
chirche schulde sue Crist & his lawe. But  
trewe men supposen her/ pat bope pis em-  
perour & pis prest weren mounde of God bi  
tymes to trewe pat pei synned in pis



dede ; but hisie we vs not toher pei ben  
 seyntis / & hou pei weren pus mounyd of  
 God / for al pis is benepe bileue / & men  
 may trowe it if pei wolen. Whanne pis  
 list was pus chaungid / pe name of pis  
 prest was chaungid / he was not clepid  
 Cristis apostle / ne his disciple of Crist :  
 but he was clepid pe pope / & hed of alhooli  
 chirche / & aftirward camen oper names bi  
 sepyng of ypocritis / as sum men seien  
 pat he is euene wiþ pe manhed of Crist / &  
 hisest biker of Crist / to do in erpe what  
 euer him likiþ / & summe florisþen oper  
 names / & seien pat he is moost blessid  
 fader ; but cause herof ben beneficis pat  
 pis prest ȝpueþ to hem / for Symon magus  
 traueilde neuer more in symonpe pan pes

prestis don/ & so God wolde suffer no lengere ye fend to regne oonly in oo sicke prest/ but for synne pat pei hadden do/ made dyuysioune amongs two, so pat men mygten lytliert in Cristis name ouercome pes hope ; for as oo vertu is strenger zif it be gederid pan zif it be scatterid/ so oo maliss is strenger tohanne it is gederid in oo persone/ & it is of lesse strengpe tohanne it is departid in many ; oon helpip azen an other to confounde anticrist/ and pis mouep por prestis to speke now hertily in pis mater ; for tohanne pat God wole helpe his chyrche/ & men ben slowe/ & wolen not worche/ pis sloupe is to be dampnid for many causis in pdel men/ & myche mor ben pei dampnable pat letten

Goddis latwe to shyne. Þes men taken  
 no witnesse of aduersaries to þis pope/  
 as ben Iewes/ & Saracenes/ Grekis/ &  
 Þngdis/ wiþ many oper; but þei taken  
 þe list of Cristis as bileue/ & peronne  
 grounden hem/ & þus þei seien/ þit þis  
 pope contrarieþ to Cristis list/ he is þe  
 moost fendis biker & anticrist pat is her;  
 & siþe anticrist/ & noon oper/ penken  
 many pat Goddis latwe spekip of. Beleue  
 tellip how kon seide pat men ben many  
 anticristis/ but þit oon is moost of oper/  
 pat gileþ men bi ypocrisie; for oon may  
 seie pat he alone is Cristis biker. her in  
 erpe/ & he hap power synghuler to take  
 graces as him likith/ for so dide Petre  
 astir Crist/ and many oper astir Petre/

1 Jon. ij.

¶ *p*is oon emperour/ ¶ oon hed in a comu-  
nite. But her penken trewe men pat *pe*  
fend failith her/ ¶ goip vnstably bi two  
weies/ ¶ reuersip Goddis lawe. Firste  
shulde *pe* fend grounde pat *p*is pope is  
Petrus biker/ ¶ so biker of Crist/ in pat  
pat he suep Crist; for bileue techip vs  
pat *pe* chespyng maad of man is fals signe/  
¶ incompleet/ for to make Cristis biker;  
but werkis of mannes lijf shulden make  
a man sue Crist/ ¶ pus Crist biddip *pe*  
kewes pat *pei* shulden trowe to hise werkis/  
¶ pus veri Cristis biker shulde be porest  
man of oper/ ¶ mekest of oper men/ ¶  
moost trauele in Cristis chirche. But  
chespyng of cardenalis/ ¶ partyng of bene-  
fisis/ ¶ takyng of newe names/ ben ful fer

fro þis staat. Þus lpuede Petre aftir Crist,  
 & chalengide no siþe names/ ne to be hed  
 of hooli Chirche/ but hou mekely he myte  
 serue it; but eche apostle in his cuntrey  
 worouzte aftir Cristis lawe/ & noon of hem  
 hadde nede aftir to come to Petre to be con-  
 fermyd; but oon hed of hooli Chirche is Ihū  
 Crist her wiþ bs/ pat is euer in þe myddil  
 of þre pat ben gederid her in his name/ &  
 pat man is out of resoun pat troweþ pat  
 Clement in Petris tyme was mor þan Iohn  
 Euangelist/ or ony apostle pat lpuode wiþ  
 hym; & zif we trowen to croniclis her/ hou  
 pat Clement left his offiss/ & procuride oper  
 to helpe him/ as Poule helpeþ Petre/ &  
 Petre sufferid mekely pat Poule snþþide  
 hym tohanne he erride/ we may se oppnly

hou pes popes fallen fro Petre/ & myche  
mor pei fallen fro Crist pat myzte not err  
in ony ping. Trowe we pat Crist leste to  
preche/ & seelde offiss of pe chirche/ or  
wolde tuge of bñknouwun ping to him/ or  
make him mor pan he was? Alle pes  
pínges pat popis don techen pat pei ben  
anticristis/ for Crist myzte not take a  
name but ȝif it wer mekenesse/ & treupe/ &  
ȝif pou seie pat Cristis chirche mut haue  
an hed her in erpe/ soop it is/ for Crist is  
hed/ pat must be her wíȝ his chirche onto  
pe day of doom/ & euery wher bi his god-  
hed. For siȝe bertu of a kyng must be  
stretchid bi all his reume/ myche mor pe  
bertu of Crist is comund wíȝ alle hise  
chíldren/ & if pou seie pat Crist mut nedis

haue sicke a bcker here in erpe/ denye you  
 Cristis power/ & make pis fend aboue Crist/  
 for bileue techip vs pat no man may grounde  
 pis bcker oonly on Cristis lawe/ but on  
 presumpcioun of man; & sicke hiznesse of  
 emperours hap destried pe empire/ & zif pat  
 God wole pes popis shulen destrie hem  
 silf/ zhe her/ for no drede pei ben destried  
 in helle bi iugement of Crist/ & so what  
 euer resoun men make of Crist/ of Petre/  
 or oper good grounde/ it goip oppnly azen  
 sicke a pope/ for pe greet dyuersite/ & so  
 tohanne pes saylen resoun/ pei tristen to  
 mennes helpe/ & seynen bi ypcrisie hou  
 myche good pei don azen; but God cursip  
 bi Jerempe him pat affien pus in man.

**H**Er men taken sumwhat soop/ & Ca. 3<sup>m</sup>.  
 don drempng to pis treupe. Pei  
 seien sopeli pat Cristis chirche is his  
 hous/ to kepe his meyne; & summe in his  
 hous ben zones/ pat shulden euer dwelle  
 in heuene/ & take her fadris eritage/ zhe if  
 pei trespassen for a tyme; & summe ben  
 seruauntis in his hous/ al zif pei shulen  
 attir be dampnd; & so it is greet diuer-  
 site to be in pis chirche & of pis chirche.  
 Pes wordis ben sopeli seid/ & notably to  
 mannes kynd; but whanne dremes comen  
 attir/ pei maken a fals seyned tale; pei  
 seien/ whanne Crist wente to heuene his  
 manhed wente in pilgrimage/ & made Petre  
 with alle pes popis hise stibwardis to reule  
 his hous/ & gaf hem ful powver herto/ bifor



haue siche a biker here in erpe/ denye pou  
 Cristis pober/ & make pis fend aboute Crist/  
 for bileue techip vs pat no man may grounde  
 pis biker oonly on Cristis laboe/ but on  
 presumpcioun of man ; & siche hiznesse of  
 emperours hap destried pe empire/ & zif pat  
 God wole pes popis shulen destrie hem  
 silf/ zhe her/ for no drede pei ben destried  
 in helle bi iugement of Crist/ & so what  
 euer resoun men make of Crist/ of Petre/  
 or oper good grounde/ it goip oppnly azen  
 siche a pope/ for pe greet dyuersite/ & so  
 whanne pes faylen resoun/ pei tristen to  
 mennes helpe/ & seynen bi ypocrisie hou  
 myche good pei don azen ; but God cursip  
 bi Jerempe him pat affien pus in man.

**H**Er men taken sumtowhat soop/ & Ca. 3<sup>m</sup>.  
 don dremþng to þis treupe. Þei  
 seien sopeli þat Cristis chirche is his  
 hous/ to kepe his meyne; & summe in his  
 hous ben sones/ þat shulden euer dwelle  
 in heuene/ & take her fadris eritage/ zhe if  
 þei trespassen for a tyme; & summe ben  
 seruauntis in his hous/ al zif þei shulen  
 astir be dampnd; & so it is greet diuer-  
 site to be in þis chirche & of þis chirche.  
 Þes wordis ben sopeli seid/ & notably to  
 mannes kynd; but whanne dremes comen  
 astir/ þei maken a fals seþned tale; þei  
 seien/ whanne Crist wente to heuene his  
 manhed wente in pilgrimage/ & made Petre  
 with alle þes popis hise stiwardis to reule  
 his hous/ & gaf hem ful powver herto/ bifor

all other prestis on lyue ; her pis dreem  
 takun a mys turney bpsedoun pe chirche/  
 for Petre wa a trefwe helper wiþ Poule/  
 & Kon/ & oper apostilis ; but noon of pes  
 seruauntis dremede pat he was hed of  
 hooli chirche/ or pat he loupde Crist  
 mor pan ony of hise briþern diðe ; it is  
 lich to many men pat Petre loupde mor  
 Crist in a maner pan ony of pes oper  
 apostilis ; but he was tauzt to stryue not  
 herfor ; for oper apostilis in oper maner  
 lounden mor Crist pan diðe Petre/ as Poul  
 trauelid mor in pe chirche/ & Kon loupde  
 Crist mor heueneliche/ for Kones loue was  
 in qupet & clene/ as seyntis louen in heuene ;  
 whiche of pes is more hiȝ now is but fooly  
 bs to dreme/ wel we witen pat Crist wole

take of what staat pat hym lſkip a man  
aftir pat he is worpi to mor bliſſ/ or more  
iope ; but aftir bileue of hooli writt pat  
telliþ of Petre & oper apoſtilis pat þei ben  
now bleſſid in heuene/ for noon fel but  
ſcarloth/ taken we beſide bileue of many  
oper pat þei ben ſeyntis/ as of Clement/ &  
Laurence/ oper & pat þe legend ſpekþ of ;  
& of ſumme we han mor euidence/ & of  
ſumme leſſe þineþe bileue ; & ſumme þenken  
a greet euidence/ pat ȝif þe pope canonþe  
þis man/ þanne he mut nedis be ſeynt in  
heuene ; but troþe þei þis men pat woln.  
Wel I woot pat þes popis may err & synne  
as Petre dide/ & ȝif Petre dremede not þus to  
ſheþe pat men ben ſeyntis in heuene ; but  
it may falle pat many men pat ben cano-

nysid bi pes popis ben depe dampnyd in  
 helle/ for pei disseyuen & ben disseyuyd.  
 Affirme we not as bileue/ pat zif a man  
 be chosun pope/ panne he is chosun to  
 bliss/ as he is her clepit blessidist fader/  
 & many trowen bi her werkis pat pes ben  
 deppist dampnyd in helle/ for pei chargen  
 hem self as ypocritis hope in offiss & in  
 name/ & so pei sitten in pe first place her/  
 & at pe last day of doom pei shulen be in  
 pe last place/ pat is deppest place of helle ;  
 holde we bs in boundis of bileue pat stondit  
 in general wordis/ & in condicionel wordis/  
 & iuge we not her folily/ but we may se bi  
 supposail pat we gessen pat it is so/ &  
 who euer hay more euidence his part shuld  
 sunner be supposid. But her ben pre greet

eresies pat disseguen many men ; firste men supposen pat eche pope is moost blessid fader/ but pis speche lastip but a while til pat pe pope may auaunse men ; but her we seien sopeli pat pes men pat clepen hem blessid/ disseguen hem/ & flateren hem/ for pei hopen to haue wyngng of hem ; for wehere is pe pope moost blissid in pis lifft/ or aftir pis lifft ? He is not blissid in pis lifft/ for bliss fallip to pe toperen lifft/ & pis lifft is ful of sorow & synne/ pat sufferip not bliss wip it/ & if men speken largely many ben her mor blissid pan pe pope/ for hynesse of pis staat makip not bi hym silf man blissid/ for ellis eche pope were blissid/ alif he wer falsly chosun of fends/ & Scharioth schulde

be blissid/ for he was chosun of Crist  
himsilf; it is no nede to argue her for to  
disproue þis fooly/ for it is mor fals in  
hym silf þan ouzt þat men shulde brynge  
herof. Þe toper eresie þat comeþ of þis  
dissequey many symple men; þat ȝif þe  
pope determyney ouzt þanne it is soop/ &  
to bileue; but lord toher eche pope be mor  
& betere wiþ God þan was Petre/ but he  
erride ofte/ & synnede myche/ ȝhe aftir he  
hadde take þe hooli Goost; lord toher Crist  
clepide hym Sathanas/ & badde him go  
after hym/ & ȝif þer was no cause of his  
errout toherfor Crist clepide him þus/ &  
so tohanne Petre denyede Crist/ & swoor  
false for a womman's boiþ/ he erride in  
þis foul synne/ & þerfor he wepte aftir.

Also astir takpng of pe hooli Ghoost Petre  
erride/ as Poule seip/ whanne he woulde Gal. ij.  
not dele wiþ gentilis for tendernesse of pe  
ketwes ; lord wher men of worss lijf may  
sunner err in her iugement/ & euer pe moo  
pat ben of sicke euer pe sunner may pei  
err ; for Scarioth made oper apostilis to err  
in cumpeny of Crist/ & it wer to fals a  
seynpng to seie pat hooli chirche hangip on  
pes/ for pis seynner kan not teche pat ony  
of pes is of pe chirche ; & of pis comen  
many eresies/ as of assolpngis/ & indul-  
gences/ & curspngis/ wiþ seyned pardouns/  
pat maken many men haue conscience/ &  
trowe mor to pe pope in sicke a cause/ þan  
pei trowen to pe gospel ; & men moten erre  
her in bileue/ & take ofte fals as bileue ;



pis erresie shulden men fle/ for fals mayntenyng makip eretiskis/ & so assent wiþ siche falsshed bryngip inne ofte erresies/ & Crist woole not assente wiþ pes/ for pei may not be sope.

U<sup>n</sup>. 4<sup>m</sup>.

**S**oe ferpere hou pis stiward may err in ordenaunce of pe chirche ; & bigonne we at pe freris/ pe whiche he brouzte laste inne. It is lich pat Cristis prestis pat stoden til pat monkis camen/ turnyden to myche fro Cristis lawe/ & monkis lyueden panne wel betere/ but pes monkis stoden awbile & turnyden sunner to couetise/ & aftir pe monkis camen pe chanouns/ & aftir chanouns camen pe freris/ & so greet default was in prestis bifer pat pes newe ordris camen inne ;

but as þes netwe ordris chaungen in cloþis  
in bokis wiþ opere ritiz/ so þei barien in  
Goddis offis/ fro þat þat Crist hadde  
his prestis do ; so if apostlis weren now  
alþue/ & sawen þus prestis serue in þe  
chirche/ þei wolden not clepe hem Cristis  
officeris/ but officeris of anticrist. Sup-  
pose we þat þes netwe ordris/ stondyng  
al þes ordris/ ben charious to þe chirche  
in worldli goodis þat þei dispenden ; for  
noumbre of prestis brouzt inne bi Crist  
was sufficient for Cristis hous/ & for þe  
same hous ben now moo & worss/ & þis  
hous is lesse bi hem. Who may denye  
þat ne þis noumbre of þes officeris is now  
to myche/ & so þis stlward hap chargid þis  
hous wiþ netwe rehetours to harm of it/ &

1 Thim. u°. sif Houel techip in bileue pat pei shulden  
 not be charious to pe chirche/ it semep bi  
 good resoun pat pis stitward passip his  
 power/ & failip in gouernaunce of pe  
 chirche/ azen pe reule pat Crist hap tauzt/  
 & so he is not Cristis stitward/ but stitward  
 of anticrist. What man kan not se pat  
 a stitward of an erpeli lord/ tohanne many  
 seruaunts don amys/ holdip hem stille/ &  
 bryngip inne newe pat don worse bi a  
 litil tyme/ failip foule in his offiss/ & so  
 seruauntis vpon seruauntis weren charious  
 to pis hous/ & if her first offiss was good/  
 & pis is now al/ ower pe chaunging of pes  
 newe rehetours shulde do harm to pis  
 hous; & pus it stondip in pe chirche/ of  
 pes newe seruaunts pat ben brout inne/

¶ newe lawes ben maade to hem/ ¶ newe  
customs pat pei bryngen in/ bi whiche pei  
spuplen on newe pe puple/ but frucht of  
her profit failip; ¶ siþe Petre hadde not  
pis powir/ ne Poule/ ne ony oper apostle/  
pis stibward of anticrist mut nedre come in  
bi þe fend. ¶ siþe in þe oolde lawe weren  
prestis ¶ dekenes myche chargid in beryng  
of þe tabernacle/ in sleyng of bestis/ ¶  
oper ritis/ ¶ ȝit þe knyghte of Leug suffi-  
cide to al pis offiss/ myche mor in tyme of  
grace/ whanne Goddis seruice is lizter/ ¶  
so siþ þe ten part of þe frucht suffice for  
alle þes clerkis/ þou schulde pis not suffice  
now for fewe clerkis/ ¶ lesse of spensis.  
¶ We may not pynche at pis lawe pat  
God him self ordeyned first/ but if we

1 Thim. uj.

putten blasfeme on God/ pat he ordeynede  
 panne foolily; & herfor Cristis apostolis  
 & oper disciplis longe attir<sup>m</sup> hem/ weren  
 not bisie aboute dymes/ but helden hem  
 payed on litil pat pe puple zaf hem redily/  
 & so housyng & clopyng/ pat Poul seip  
 schulde be ynow; but now men seien pat  
 prestis ben moost gredy purchasours in  
 erpe/ & han to hem pe fourpe part/ pat  
 schulde be in her briperen hondis/ & pis pei  
 seien is mortised & patrimonye of Crist/  
 pat was doon on pe cross; & to defend pis  
 patrimonye ben many newe lawes ordeyn-  
 ed/ & cursing for sacrilegie in whom euere  
 pat reuyv pis rent; & for prestis han ynow  
 of sicke goods mortised/ perfor pis stitward  
 chafferip wip apropring of chirchis/ so pat

ye puple dwellig vntauzt/ & vnseruyd in  
goostli help. Who shulde be blamyd herfor  
but þis stiward pat doip þis wiþoute leue of  
ye Lord/ but oppnly azens his bidding; ȝif  
ony man shal be dampnyd þis stiward  
shal be deppest dampnyd/ & algates for he  
feyneyd poweꝛ & newe lawes pat God made  
neuer; & ȝit þis blasfeme gabbyd vpon God/  
& seip pat al þis is Goddis werk; but  
in ye olde testament shulden sicke blas-  
femes be stoonyd to depe; & þus bryngyng  
in of newe orderis wiþ seruiss pat ye pope  
confermyd techen pat he is traitour to God/  
& turney ye chirche vpsedown. Lord wher  
he wer not chargid at the fulle/ as apostilis  
weren/ but ȝif he took mor charge vpon  
hym bi his newe foundun ordenaunce/ certes

pe apostlis dursten not do pis/ & zit pei  
 hadden mor grace of God/ & traueliden mor  
 bisily to growyng & perfityng of pe chyrche;  
 & no drede al pat pe pope hay ouer mor pan  
 hadden pe apostlis of Crist/ he shal sretly  
 rikene perfor/ sif Crist is lord of alle  
 lordis; & so it semey pat pe pope is mor  
 holdoun to Crist panne was Petre/ bi as  
 myche as he hay mor of staat & worldly  
 goodis. But sum men seien pat staat in  
 helle & punyshyng for pis peeft moten  
 make a seep herfor/ sipe good serupss fai-  
 lip her; & so pe pope semey wood & blyndid  
 bi pe fend/ whanne he takip mor charg  
 vpon hym pan him nedip for to haue/ or  
 her or in pe toper world/ for ony staat pat  
 God hay ordeyned; & pus it seemey pat

he dispeitip of comyng of pe day of doom/  
as ȝif he caste neuer to rikene wiȝ God pat  
must be hȝest iuge; & so if men aunsen  
hem wel/ but if pei han oper title pan bull  
of pe pope/ or graunt of hym/ pei shulen  
be dampnid; & pis title of Crist our God  
wer pnow to cristen men/ as it was in  
Petris tyme/ al ȝif pe pope shetwide not þus  
his power bi false bullis of Petre & Poul/  
pat semen to be azens Cristis lordship;  
þus may men se pat pis stiward doiþ mor  
pan he hap leue to do/ & þes newe ordris  
groundid on him/ & not on grauntynge of  
Crist's lawe/ ben a flok of pe fendis chil-  
dren/ but if pei leeuen pis mannes title.



Ca<sup>m</sup>. 5<sup>m</sup>.

**A**nd her men noten many harmes  
 pat freris don in pe chirche; pei  
 spulen pe puple many weies/ bi ypocrisie  
 & oper lesyngis; & bi this spulyng pei  
 bilden capmes castelis to harm of cuntres;  
 pei stelen por mennes children/ pat is  
 worss pan stele an ore/ & pei stelen glad-  
 liche eyres. **I** leeue to speke of stelyng  
 of wymmen. And pus pei maken londs  
 bareyn/ for wyndrawyng of werkmen/ not  
 al oonly in defaut of cornys/ but in beestis  
 & oper good; for pei reuersen Goddis or-  
 denaunce in pre partis of pe chirche; pei  
 maken men to trowe false of hem/ & letten  
 almes to be gguen bi Goddis lawe; & pus  
 pei letten bi gabbpynggis offiss & lpf of  
 trewe prestis/ for pei letten hem for to

preche/ & specialy Cristis gospel ; pei  
mouen londis to batel/ & pesible persones to  
plete ; pei makyn many dpuorsis/ & many  
matrimonyes vnleeueful/ bope bi lesyngis  
maad to parties/ & bi priuilegies of pe  
court ; y leue to speke of fyttyng/ pat pei  
don in lond oo & other/ & of oper bodili  
harmes pat tungs sufficien not to telle/ for  
as myche as pei dispenden/ as myche &  
mor pei harmen rebomes/ as pei han in pis  
last iorne pat Englisshe men maden in to  
Flandris/ spulid our reume of men &  
money/ mor than pes freris han wip hem/  
& no drede to Englisshe men pat ne pei  
han procurid pis iorney bope in prechyng/  
& in gederyng/ & in trauelyng/ of her owne  
persone/ & freris pat semen vncouppable her

moten algatis graunten her assent ; for oo  
 maner of consent is whan a man is stille  
 & lettif not/ & if freris forsaken pis now/  
 & seien pat pei assentiden not her to/ pei  
 bsen her olde craft of gabbyng/ & encresen  
 harm; algatis but as spiritual ping is betere  
 pan bodisly ping/ pat we may se/ so spi-  
 ritual harm is mor pan bodisly harm; pat  
 pei don/ firste/ whanne pei maken freris pat  
 ben worsid bi pis makynge/ pei don hem a  
 goostli harm/ & al mankynd toher of pei  
 ben; & 3if pou seist pat noon ben freris  
 but 3if pei ben pe betere to God/ for hooli-  
 nesse of her cumpenye makip many good  
 pat ellis wolden be shrewes/ stryue we not  
 toher pis may falle/ but graunte we on pe  
 toper side pat many wolden be lesse puel

out of þes orderis þan in hem/ & siþe þei  
witen not who is beterid bi entering in to  
þes orderis/ þei don as a blind man castip  
his staff/ to bryng ony to her ordre. Crist  
seiþ þat pharisees ben to blame for þis Matt. xxijº.  
dede/ & Scarioth was þe worsse for þeyng in  
þis hooli cumpenye/ for ellis he hadde not  
þus trayed Crist/ & he moost unkynd trai-  
tour. And siþ couents of freris be shrewes  
for þe mor part or myche/ no wonder ȝif þei  
enuenemyne men þat comen þus unto hem/  
for þei mouen men to olde errours/ þat þei  
han holde among hem/ as þei tellen to greet  
aunant/ þat þei ben charious to þe puple  
in her synful beggynge/ & ȝit þei blasfemen  
in Crist/ & seien þat he beggide þus/ to  
mayntene her owne synne; siþe blasfe-

Matt. xiiij<sup>o</sup>.

mpes ben founden & contynued in pes sectis/  
 pat bnnepis pei ben euer purgd fro oons  
 pat pei ben brouzt in/ as Crízt techip in his  
 gospel/ hou pat men shulden snybbe her  
 briperen bi pre tymes/ & aftirward forsake  
 her cumpenye as benyn; pes sectis han  
 fordon pis gospel/ for neper pei doren yus  
 snybbe her briperen/ ne forsake hem at pe  
 fourpe tyme; for 3if pei don pei shulden be  
 deed or enprisounnyd long tyme/ or ellis  
 hastily be killd; & whanne synne regney  
 among greet men/ & pei dreden of worldli  
 harm/ pei doren not snybbe men of pis  
 synne/ lest her order leese worldli help;  
 but wher is mor erezie pan to loue this  
 ordre mor pan God? or to do puelis for  
 hope of good/ pat Boul forfendip men to

Ro. iij<sup>o</sup>.

do ? Also pes sectis impugnen pe gospel/  
¶ also pe olde lawe ; for pei chargin mor  
her owne statute/ al if it be azens Goddis  
lawe/ pan pei don pe lawe of pe gospel/ ¶  
pus pei louen mor her order pan Crist/ ¶  
zif it wer neuer so myche nede to go out ¶  
preche Goddis lawe/ to defende our moder  
hooli chirche/ zit her order lettis pis/ but  
zif pei haue her priours leue/ alzif God  
bidde to do pis ; ¶ comunely pes priuat  
priours letten her felous her to go out/ ¶  
so be pei neuer so riche pei shulden not  
helpe her fleshly eldis/ for al her goodis  
ben pe housis/ siþ pei han nouzt proper  
but synne ; ¶ pis errour reprouis Crist in  
pharisees pat spen pe gnatt ¶ swolowen pe  
camel/ for pei chargin lesse mor harm.

Matt. xuº.  
& xxijº.

Matt. ix<sup>o</sup>.

Also pes pharisees chargen myche her fast-  
 yngis & oper yngs pat pei han foundun/  
 but keppng of Goddis maundements pei  
 chargen not half so myche ; as he schulde be  
 holdun apostata pat leste his abite for a  
 day/ but for leupng of dedis of charite  
 schulde no man be blampd ; & pus pei blas-  
 semen in God/ & seien/ who so diep in her  
 abite/ shal neuer go to helle/ for hoolp-  
 ness pat is per inne ; & so azens Cristis  
 sentence pei sewen an olde clout in newe  
 clop/ for her order/ pei seien/ is gederd of  
 pe olde lawe & pe newe/ & zit pei han foun-  
 dun herto newe yngis pat pei kepen as  
 gospel/ & pus pei chargen her owne fast-  
 yng/ & oper ritis pat pei kepen/ mor panne  
 pe biddngis of Crist/ for pei ben no newe

maundements to hem. Sicke hid synnes  
among freris don mor harm to cristen men/  
pan ben pe bodili harms whiche pe world  
chargip mor; & pus errours in pe world  
ben litzly mayntenyd bi freris for wynn-  
nyng of worldly good/ or worldly worship  
pat pei coueiten; as lettris of fraternite/ &  
dowynng of oper prestis/ alzir it be azens hem  
silk/ is steffy susteynyd bi freris/ & so men  
sufficen not to telle vnsensible errours pat  
pei susteynen/ & zit for priuilege of pe pope  
noon oper man dar blame hem/ for pei ben  
exempt fro Goddis lawe bi priuilegies pat  
pei han getun/ but Peter was not pus ex- Gal. ij°.   
empt fro sharp snybbyng of Poul/ & hei-  
lyng pat Kon forfendide hap no vertu among  
pes freris/ for pei saluten ofte fendis mor  
pan pei don Cristis children.



Ca<sup>m</sup>. 6<sup>m</sup>.1 Reg. iij<sup>o</sup>.

**U**Ord wher ye pope penke good to  
 conferme siche newe ordris/ certes  
 synne of siche children turney in to hed of  
 her fader/ as Helies sones maden her fa-  
 der to be punychid sharply of God; & ge-  
 neraly who so synney for auauntage of him  
 self/ his synne makip disauauntage of  
 hym pat he weney turne to good/ as pes two  
 popis han now no more enmyes/ ne mor  
 hid/ pan ben pes freris; for summe hold-  
 en wip ye two pope/ & many grete wip ye  
 toper/ & pei enformen her cuntrees to holde  
 stesly wip her pope; & no drede 3if cuntrees  
 turne fro ye to pope to ye toper/ ye freris  
 wolde turne also/ for pei obeshen to ye  
 puple; & pus loue vngroundid in God/  
 but oonly in temporal goodis/ mut nedis

faillen & do harm/ for al siche loue is synful. Siȝ pes sectis ben so harmful to oure moder hooli chirche/ & as bileue techip vs pe chirche may be purgid of pis/ it were sumwhat for to speke of pis purgynge of pe chirche; for alȝif it shal not fully be purgid in pis lif/ but firste in heuene/ ȝit it may be purgid in part; & in pis purgynge stondip mennes mede/ & no man is excusid here of consentynge to pis synne/ but ȝif he helpe on summaner/ for eche man may helpe sumwhat. Summen schulden helpe bi resoun/ pat is takun of Goddis lawe/ & summen bi worldli power/ as eerpli lordis/ pat God hay ordeyned/ & al men bi good lif & good praiours to God/ for in him liggip pe helpe

Rom. i<sup>o</sup>.

her azens þe cantel of þe fend; & þus popis  
 biſhopis & freris ſhulden helpe here to  
 purge hemſilf/ for bileue techip þs þat eche  
 man is endettid to God/ as eche man is  
 endettid to oper to helpe him; algatis  
 goostli & bodili dette is not to charge but  
 ȝif it turne to goostli help/ & þus ſpekep  
 Criſt in þe goſpel of dette/ in þe pater  
 noſter/ & alſo in parable/ bi whiche he  
 mouep men to mercy; & þus ſeiþ Þoul/  
 þat he is dettour to eche man/ but bi  
 ordre; & þus prelatis ſhulden helpe þe  
 chirche/ as þe freris ſhulden helpe hem  
 ſilf/ but more part of þis world errip here  
 & clepip harm help; but lawe of Criſt  
 ſhulde reule men here/ to wite hou men  
 ſhulden come to bliſſ. Men ſpeken here

of a lýt help to whiche men ben comunely  
holden/ pat men shulden on þis maner com-  
une wiþ frers/ & ellis not firste to seie pat  
þei putten not on freris pat þei ben eretiks/  
for panne men wolden not dele wiþ hem/  
ne norishe hem in worldli goodis ; but men  
han hem suspect of eresie for many causis.  
Firste for þei barien þus in bileue of þe  
sacrid oost/ & þus þei shulden telle at þe  
biggnyng what þing pat þei trowen pat it  
is/ wheper it be Goddis body or not/ &  
here may þei not be excusid ; for mynstrel &  
iogelour tumbler & harlot wolen not take  
of þe puple bifor pat þei han shetwid her  
craft/ & siþe freris craft stondip in þis to  
teche þe puple her beleue/ & þe puple troweþ  
comunly pat þis oost is Goddis body/ here

freris shulden bigynne/ & telle men toher  
pis be soop. Zif pei seie pat pis oost in  
no maner is Goddis body/ fle pes freris  
as eretiskis/ for Crist & his chirche seien  
pe contrarie. Zif pei seien pat it is Goddis  
body/ & many freris seien pe contrarie/  
pis word techip not pat ne pei gabben in  
comune bileue of pe chirche; & perfor men  
shulden abide witnesse of her comune seel/  
& bifore dele not wiip hem/ but haue hem  
suspect of eresie. Zif pei seien pis oost is  
an accident wiipouten suget/ as colour &  
figour/ & pus it is not Goddis body/ wel  
we witten pat olde bileue groundid in pe  
wordis of Crist seip pat it is Goddis bodi/  
as pe pope sum tyme seide; & it is not  
known pat freris erren in colour & figoure of

her abitis/ to proue pat it is sacrid oost in  
colour & figoure of breed ; & pis defampng  
shuld pe pope seke out wiþ greet trauel/ for  
pes sectis han slaundrid hym/ as he & hise  
hadde errid in bileue ; & it is not know to  
seie pat pere is Goddis body/ for betere  
þing þan Cristis body is euery wher/ for  
pe Godhed ; & men axen not what is þer/  
but what is pat pat men worshipen. So  
& if freris seien/ pat þei trowen here as  
hooli chirche doþ in pis mater/ so seien  
Iewes & Saracenes. But frere telle me  
hou þu shulde trowe ; & if þei seien pis  
mater is sutil/ & men may not bnderstonde  
it/ wel we witen pat God þyndiþ not men  
to bileue ony þing whiche þei may not bnder-  
stonde/ as we seien of pe Trinite ; &

3if þei seien þat þis sacrament is Goddis  
body as it is in heeuene/ þes freris speken  
as ydiots/ for we axen of þis sacrid oost  
þat men seen bodisly broken/ & eten com-  
unely/ & is mowpd as oper oostis ; & þus  
what euere a frere seip/ trewe men shulden  
leeue hym here as suspect of eresie/ bifore  
he haue wel put þis of. Afir þis myzte  
a man axe/ siþe God tolde of newe sectis  
þat shulden come in to þe chirche/ to charg  
& harm of þe chirche/ hou groundip þis  
frere his ordre/ & in what tyme it bigan ;  
& siþ oo frere contrariep an oper in þis  
mater/ & nouzt is proupd/ men shulden  
auoyde þis frere/ til þat he hadde here tauzt  
þe treupe ; þis stryf is mater of gabbyng  
& of synnyng among many/ & þus for

profit of pe chirche schulden freris worche  
to quenche pis striff. Carmes seien pat  
pei weren bfore pe tyme pat Crist was  
born. Austyns seien pat pei weren many  
hundred wynter bfore opere freris. Pre-  
chours & menours seien pe reuerss. But  
noon groundip here his word/ as noon of  
pes newe ordris groundip pat he cam inne  
bi Crist/ & but 3if pis groundyng be in  
dede/ dremes & confermyngis ben nouzt.  
On pis maner schulden trefwe men seke  
wisely pe sope/ & purge our moder of  
apostemes/ pat ben harmful in pe chirche ;  
to pis schulde pe pope helpe/ for to pis dette  
weren apostlis boundun/ & not to lordshipsis  
of money but in as myche as it helpide her-  
to ; & siþe it lettip comunely popis schulden



ſe þis as diſſen apoſtles/ for ellis þei ſeiden  
wiþ oper foolis þat help were harm & good  
were puell.

Ca<sup>m</sup>. 7<sup>m</sup>.

**A**ftir þis ſhulden men wiſe of þe  
popis power in aſſoilyng/ in  
graunting of indulgencis/ & oper priuilegies/  
wiþ curſyng for riȝt; as þe popis clerkis  
ſeynen þat þei don myracles tohanne euer  
þei ſyngen moo & more wonderful þan  
euer diſde Criſt or his apoſtles/ ſo in aſ-  
ſoilyng & curſyng þei ſeynen hem bn-  
knowun power/ & in ſablis of þis power  
þei blaſfemen/ & harmen þe chirche; & þus  
comeþ in errour in to þe chirche/ as it  
doiþ of þe ſacrid oost; for noon may com-  
prehende þis power/ ſiþe it is wiþout  
noumbre; & þus ȝaf Criſt to Petre &

opere popis pat camen inne astir. Here cristen men bileuen pat Peter & Poul & oper apostlis tooken power of Crist/ but not but [to] edifie pe chirche; & pus alle prestis/ pat ben Cristis knyghts/ han power of him to pis ende/ & whiche of hem hay moost power is ful beyn vs to trete/ but we supposen of prestis dedis pat he pat profitip more to pe chirche hay more power of Crist; & ellis pei ben ydel wip her power; & pus bi power pat Crist gaf Peter may no man proue pat pis prest/ pe whiche is bishopp of Rome/ hay more power pan oper prestis; for siþe oure bileue seiþ pat per is no power but of Rom. xij. God/ chespyng of pes cardinalis yuey not siche power to pe pope; & it suey not pat

God mut 3pue wanne pes cardynalis han  
 pus chosun/ but aposllis dedis pat popis  
 don shulden ber witnessse of her power;  
 siþe fleyng to heuene of assoillid spiritis  
 & compng azen berip no witnessse; & wordis  
 pat Crist seip in þe gospel ben to liztly  
 Matt. xxuij. understondun. Crist seip to hise apos-  
 tllis/ y am wiþ you alle dayes bn to þe  
 ende of þe world/ but what maken pes  
 words for þis pope? pes wordis techen ge-  
 neraly pat Crist schal be wiþ hise lemes  
 pat he hap ordenyd to bliss riht to þe day  
 of doom; but hou shulden men witte pat  
 þis pope is ony of hem pat Crist spekip  
 to? certis þis pope woot not him self/ & hap  
 litel mater to hope it; for in goode werkis  
 & supng of Crist schulde þis pope grounde

his hope. But ȝit groundip ȝe pope his  
powter pat it is so myche ouer oper ; Crist  
bihiȝte to Petre pat what euer he byndip  
in eerpe it shal be boundun in heuene/ &  
so of his assoilȝng/ but ȝis resoun is ful  
of foly/ for many causis. **W**ho so takip  
hede sopeli Criste seide ȝus to Petre &  
so he seide to oper apostilis ; whi shulde  
Petre haue powter bi ȝis more ȝan oper  
apostilis of Crist ? Also men shulden  
wite here pat ȝes wordis pat Crist seide to  
Petre ben no ȝing for ȝis pope but ȝif he  
sue Crist & Petre in lif ; & suppose pat  
al ȝis be soop/ ȝit eche prest of ony apostle  
shulde haue powter to do good to ȝe chirche/  
but not so myche as here is drempd ; for  
ellis Petre synnede many weies/ for Petre

beside not þis power. Who shulde excuse  
 him of þis synne? Also men shulden  
 bnderstonde what it is to bynde man aboue  
 eerpe/ & men moten nedis seie here pat  
 panne a prest byndip man aboue eerpe  
 whanne he byndip man aftir God/ & not  
 for flesh ne couetise; & so þis pope shulde  
 teche men pat he byndip þus aboue eerpe/  
 & neper in þe erpe/ ne bnder þe erpe/ but  
 euene aftir þe keies aboue; but þis wole  
 he neuer teche bifore pat Gabriel blowe  
 his horn; & ȝif he teche pat þe churche  
 aboue byndip þus or assoilip at þe in-  
 staunce of hym/ ȝit he prouey not his  
 greet power/ & þus groundyng of Goddis  
 lawe failip shamefuly here/ pat ȝif Crist  
 seide to Petre what euere he boonde aboue

pe erpe it is boundun in heuene/ pane it  
suep of pis pope/ what ping pat he feyne  
him for to bynde/ it is so boundun of  
God; but certis pe leudest man in pe world  
myzte shame of sicke a resoun. Forper-  
more zif we yuen pis pope sicke power as  
he feyne/ zif men taken hede to his dedis  
he schulde shame of sicke power/ for lawe  
of charite wolde cacche pat zif he hadde  
sicke power he schulde assoile alle hise  
sugetis fro peyne & fro trespas; for panne  
he brouzte alle men to heuene/ & sufferide  
no man to go to helle; & sipe charite  
stondip in ziftis of God to pis ende/ he  
were to slow in Goddis serupss & disuside  
pe ziftis of God but zif he myzt & were  
merciful to men; & zif pou seist pat neper

Crist ne Petre dide þus to alle men/ certis  
þei hadden not siþe power as þis pope  
seyney in hym/ & þus Crist myȝte not as-  
soile men but aftir þat he saþ; his fader  
bouche saf. Lord siþe Crist assoillde not  
þus/ ne Petre ne ony oper apostle/ & þis  
pope seet not in God þat he wole þat it be  
so/ what spirit shulde moue þis pope to  
seyne siþe assoilyng bope fro peyne & fro  
synne/ & aftir chaffere þus per wip; siþe  
he took frely þis power Crist biddiþ þat  
he shulde frely ȝue it/ but now he as-  
soiliþ neuere þus but for frenship of wynn-  
nyng/ & he takiþ noon hede to God whe-  
per God wole þat it be so/ & wheper þis  
man lye an quel lye & be ordeyned to be  
dampnd/ & certis no pope oper þan Crist

kan telle hou nedeful is an oper/ hou  
 schulde he panne assoile pus? for he may  
 not assoile here of a litil bodili peyne/ as  
 myzten Petre & oper seyntis/ hou schulde he  
 assoile soulis of pe peyne of purgatorie?  
 Proue he his potwer bi pīs lesse/ & sus-  
 pende assoilþing of money; & siþe pes popis  
 ben not assolid pus of peyne & trespas/  
 for panne pe popis weren alle seyntis &  
 confermyd bi her staat/ it were to seke  
 oper signes bi wiþe pes popis schulden be  
 blissid/ for hem failip in charite bi prin-  
 ciplis pat hem silf seien.

**I** ¶ Were for to witte ouer pīs hou popis Ca. 3<sup>m</sup>.  
 gguen pes beneficis & confermen &  
 acursen men whanne hem likip & myslikip  
 men/ & no drede siþe pei knobwen not whanne



Godhed doir pus pei shulden not diffyne  
 here/ but zif God shetwide hem pis; for it is  
 perel to gabbe on God/ & in mater of mannes  
 helpe/ & so it is a greet perel to feyne  
 siche power but zif it be groundid; & sipe  
 pes popis ben so hardy as blynd bayard/  
 pei moten seie pat pei speken ofte wiþ  
 God/ pat techip hem pat it mut be pus/ &  
 so pes popis may not erre; but who herde  
 euer more blasfemye sipe pei kunnen not  
 telle pingis to come touchyng her staat &  
 her desir/ for oo pope azens an oper tellip  
 oppnly her errour here; but forþpuyng of  
 beneficis makip hem bope greete & stronge/  
 it were to witte of pis power/ & of pe lawes  
 pat pei bsen; & sipe Crist bside not pis  
 power but forsook iugement/ lesse puel/

as þis power were in weyn/ ȝif þe churche  
were vndowid/ it is knowun to trewe men  
pat þis is not groundid of Crist; but þe  
pope as he blasfemep & seiþ þis dowyng  
is þe patrimonie of Crist/ so he feynep  
newe lawes to tēche to parte þe benefices;  
& þis lawe hap he maad/ pat ȝif two men  
ben of oo date/ who euer presentip firste  
shal be auaunsid bifore/ & so he hap or-  
deyned many lawes hou pat men shulen  
oonys be shryuen/ & onys in þe zeer be  
comunyd of her propre prest/ whom euere  
he wole ordeyne. Wi þes two vnſamous  
lawes may men witte whiche ben oper/ for  
þer is no lawe but Goddis or lawe groundid  
in Goddis lawe; first it semep pat þis part-  
yng of benefices is oppn fooly/ for whanne

ye pope auaunsiþ a shrewe he autorisiþ  
 his shrewdnesse/ & specialy iohanne per  
 ben betere pat wolde take siþe an offiss/  
 & ye pope hay no witt ne bidding of God  
 to take hym þis ; & þus ofte for preiþng &  
 money he auaunsiþ lemes of ye fend ; for  
 all þes ben his children/ & he shal an-  
 swere for þes soulis pat hise children leesen  
 to helle/ & for oper shrewdnesses pat þei  
 don. Lord wher ye popis synne were not  
 ynowe to hym/ al ȝif he gete noon on oper  
 side/ as ȝif he bouȝte not for ye first fruyts  
 & oper frenship of ye world synnes of oper  
 trauaunts pat he auaunsiþ & enuenemey  
 myȝhe folk ; oper wordis pat here ben spokun  
 excusen him not bifore God/ pat ye pope  
 may do no symonpe/ for all beneficis ben

his; for ȝif he were clene for a tyme & alle weren hise bi title of grace/ ȝit for þis auerous pride shulde he lese alle þes þingis/ & no drede þis lawe of þe pope is oppnly azens treupe/ & so azens Ihu Crist/ pat is hope God & man. It fallip ofte bi þis lawe pat a truaunt & a fendis leme is put bifore a leme of Crist/ for ofte þes coueitous truaunts gon bifore goode symple men; þus bi uertu of sicke lawes ben ofte þe fendis lemes maad mynystris for to lede symple men/ but withderward but to helle; & þus bi bertu of mannes lawe man shal go to be confermyd of a fend pat techip men hou þei shulen worche azens Crist; for many prelats bi coueitise & symonye ben ofte fendis/ & þei seruen her maister to swip-

drabwe men fro Cristis lawe/ & no wonder  
 zif men gon -picke to helle bi þe ledyng of  
 sicke prelats; & as anentis þe secound lawe  
 of shrift pat þe pope hay maad/ no drede  
 it doȝp myche harm/ al zif it do sum pro-  
 fit/ & it fordoȝp Cristis priuilegie pat  
 where cristen men shulden be fre/ now þei  
 ben nedid to hire a prest/ & þus be suget  
 to þe fend; for astir pat þis prelat ordey-  
 nep ben sugets nedid for to do/ & þus freris  
 & religious wymmen may soone assente to  
 lecherie. Lord in tyme of Ihū Crist/  
 tohanne þe chirche florishide myche/ weren  
 men not boundun to shryue hem þus/ as  
 Crist Baptist & oper apostlis. Lord wher  
 þe pope hay ordeyned pat Cristis wepe  
 sufficit not now/ so pat mennes doyng bi

scole of Crist be dampnyd wipouten oper synne/ for pat pat pe pope hay ordeyned him partiner to forgyue synnes wip Crist; & in caas men pat ben martris in Cristis cause shulden be dampnyd for pei shulden ronne wip a prest/ & for worss leue beter; shrift to God is put bshynde & shrift more shameful also/ but priuey shrift newe foundun is autorisid as nedeful to soulis heele.

**I**C myzte seme to many men pat Ca. 9<sup>m</sup>.  
myche of pis is hid speche/ & men shulden speke openly to pe world as Crist diide/ for to tell more clerely what is our last entent; for 3if it were a trewe sentence God myzte moue men herastir/ bope lordis & clerkis/ to drawe to pis sentence/ ther-

fore we wolen seie openly pe sentence pat  
we concepuen ; & zif God wole bouchesaf  
it may aftir be declarid more ; our ground  
is comune bileue pat Crist is hope God &  
man/ & so he is pe best man pe wisest  
man & moost vertuouus pat euer was or euer  
shal be/ & he is hed of pe chirche/ & he  
ordepned a laboe to men to conferme it wiþ  
his liyf/ for to reule hooly chirche/ & teche  
hou pat men shulden lyeue/ & al þis mut  
passe alle opere/ sif pe autor is pe best ; &  
grucche we not pat many men penken ful  
heuy wiþ þis sentence/ for so þei diden in  
Cristis tyme hope wiþ his liyf & wiþ his  
laboe ; of þis grounde we gessen ferper hou  
bs penkip pat men shulden do/ but we  
graunten at pe first pat zif ony man wole

shewe vs pat we speken azens Goddis  
lawe/ or azen good resoun/ we wolen  
mekely leue of & holde Goddis part bi oure  
myzt/ for we ben wiþholdun wiþ treuþe/ &  
wiþ Goddis grace shulen euer last þer inne;  
vs þenkiþ þe chȳrche schulde here holde þe  
ordenaunce of Crist/ & euere þe streiter pat  
it helde pat euere þe betere it wer to it/ &  
þus bastard braunchis shulden be kitt fro  
þis tre/ & þus þe pope wiþ his cardynalis  
& alle prestis pat ben dowid shulden leue  
þis dowyng & worldli glorie pat þei han/  
& neper lyue ne do ouzt but ȝif it wer  
groundid in Cristis lawe/ for pat lawe is  
charite/ & groundiþ al þing pat is medeful.  
Ȝif pat God wolde ouchsaf to ȝue þes  
prestis of grace pat þei wolden mekeli leue



pis/ & lyue in Cristis pouert/ pe myracle  
 wer pe more & more wolde profite to pe  
 chyrche. Afterward men penken pat alle  
 pes newe sects or ordrys/ bope posses-  
 sioneris & beggeres/ shulden ceesse bi  
 Cristis lawe/ & zif pei wolden leue pes  
 for charite & lyue purely after Crist her  
 merit wer pe mor/ & pei myzten encresse  
 pe chyrche; & zif pei wolden not do pus pei  
 shulden be honestly constreyned/ bope  
 worldli goodis & comunyng shulde be wisely  
 draboun fro hem/ & knyghtis wip lordis of pe  
 world shulden be comfortid bi Cristis lawe/  
 & stonde & defende pis sentence as pei diden  
 in Cristis deap; & trewe prestis shulden  
 telle pe comunes hou pei shulden kepe cha-  
 rite & obeshe vpon resoun/ as Paul techep

latwe/ for þei hiden now ypocrisie & ben  
pdel fro many goode dedes. Lord what  
stifward wer he þat wolde ordeyne newe re-  
hetours to ete mennes mete/ & do hem harm  
azens Cristis ordenaunce. Þe pricke poynt  
of curats; vs penkip it shulde stonde þus/  
þei shulden lye on þe puple in good me-  
sure/ as Paul biddiþ/ but þe puple shulde 1 Cor. ixº.  
not be artid to ȝue hem dynes ne oper  
almes/ but her goode werkis shulden moue  
to ȝue hem frely þat wer nede; for þus  
lypde Criste wiþ his apostlis. What  
prest shulde not be payed her of? & þus  
shulde þe chirche draue to acorde bi Crist  
þat lediþ þe dauns of loue. Zif oper men  
wolden be prestis lye þei per astir/ &  
shewe bi dede þat Crist hap maad hem

prestis/ for þis passyþ lettris of bishopis ;  
 & þus þe puple myȝt wiþdrawe her almes  
 fro wickid prestis/ & þe pride of prests  
 shulde be stoppid bi whiche þei enuenemyþ  
 þe puple. Ȝif þis be not doon anon ȝit it  
 myȝt drawe to þe good/ for prestis liȝt was  
 þe best þat shulde ensauple alle oper.  
 Here men arguen many weies azens þis  
 sentence þat here is seid ; & specialy for þe  
 pope/ þat þanne wer hooli chirche furdoun  
 siȝe Petre was pope & many oper seyntis/  
 & who shulde contrarie þis? but here han  
 men seid ofte þat it wer good to obeshe  
 to Petre/ & þat siȝe a capteyn wer in þe  
 chirche/ but name of þe pope hidyþ benyȝn.  
 Men seien it cam firste inne by fooly of þe  
 emperour þat reiside hym an enemye bope

to God & to þe world; & if þou allegist  
seyntis lyues/ noon of hem is to preise  
but in as myche as it accordy to Cristis  
lyff & his laboe/ & sif Cristis laboe is mor  
opyn slepe fablis & regne his laboe. It is  
no nede her to dreme þou hooli ende þes  
men maden/ for men may trowe it wþe  
so wole/ & many ben seyntis wipoute þis  
troupe. Al oper offiss of þe pope myzt be  
don mekely/ as myche as it wolde turne  
to worship of Crist & profit of his chyrche/  
bi a trewe prest/ as was bi apostlis/ al if  
þes bull of leed slepten; it is lichþ pat  
Petre sued mor Crist in brennyng loue  
panne diden oper apostlis pat weren wip  
Crist in Petris tyme/ & so Petre was mor  
seruysable mor meke & mor þor/ for fer-

uour of loue of Petre made him in þis more  
loue Crist; but astir þat þe chirche was  
downd no man hatip þis mor þanne þe pope/  
& þus he [is] not Cristis biker but raper  
antecrist him self. 3if he wolde be meke  
& pore & serupsable as Petre was/ & take  
no mor werk vpon him þan þat he myte  
wel do in dede/ þanne he myzte be Petris  
biker bi grace of Crist hed of Petre. As  
anents þes newe ordris þei semen alle ante-  
cristis prouctors to putte abey Cristis or-  
denaunce & magnifie her newe sects/ & þus  
hem nedip to haue an hed oper þan Crist  
to susteyne hem; for Crist telde not bi  
siche abite/ ne siche ritis of pharisees/ but  
bi workis of charitee/ bi prechyng among  
þe puple.

**N**OWA twer it for to speke laste of Ca. 10<sup>th</sup>.  
 censuris pat ye fend blowep/ as  
 ben suspendis & interdicyngis/ cursyngis  
 & reisyngis of croserie; but firste cristen  
 men shulden bileue pat alle siche feyned  
 censurs don no harm to a cristen man/ but  
 zif pei do harm firste to him self; by dem  
 may his body be slayn/ & he be persued  
 many weies/ but Crist seip/ pat may not  
 lye/ blessid be zee whanne men cursen zou Matt. ii<sup>o</sup>.  
 & whanne men persuen zou & sepe al maner  
 of puel azens zou for me & my lawe/ as  
 Cristis apostlis weren coumfortid; holde  
 pou ye in Cristis lawe/ & sue pou him in  
 maner of lpf/ & drede pou not alle ye  
 maner of censuris pat antecrist kan blowe  
 azens pee/ but as he denyep to harme pee

he doip yee good magrey his/ & as ye as-  
 soylng serbey of nouzt but as it acordip  
 wiþ Cristis keies/ so ye cursyng noyep not  
 but as Crist aboue cursip; & herfor Crist  
 tellip but litil bi cursyngs of ye hiȝe bi-  
 shopis/ but comfortid hiȝe disciplis of yez  
 cursyngs & yez persupingis/ for yei put-  
 tiden men out of chirche & persuden in  
 Cristis tyme; but apostlis wolden not leue  
 to preche for al þis persupng; & oo com-  
 fort is her/ pat a man may serue his God  
 in clene wille pat he hay as longe as he  
 hay lyf/ & ȝit his wille lastip attir whanne  
 antecrist hay slayn his body in mor bliss  
 pan bifor/ as our beleue techip us; & þus  
 drede we hem not for censurs pat yei seynen/  
 but drede we euer our God lest we synnen

azens him ; & so double drede fallip in sicke cursyngis of antecrist/ oon lest we ben not worpi to haue grace to cleue to God & stonde stiff in hise maundementis/ & panne God cursip vs/ & pus cursing is to drede for cursyng of God for our synnes. Also men shulden ben in charite & loue pes men pat cursen pus/ & so men shulden drede her curss lest it harme hemsilf & pe puple ; for pis pei cursen vndiscretly/ as pei don euer whanne pei cursen not for loue to pe chyrche or for loue of oper men to whom pei leien pis medicyn/ panne pei cursen hem silf firste/ al 3if pei knowen not pis fooly ; & bi sicke blyndnesse in cursyng many cursers enblesshen hem silf & perwoip pe comune puple/ & sicke cursyng is to drede ; sicke



diede passy mannes lawe & comeþ to lawe  
 of charite/ & axey cursers assoylng but  
 Goddis purgyn/ 3if it wole be as anents  
 suspendyng & enterdityng pat ben seyned/  
 we trowen pat þei don myche goode/ & noon  
 harm but to foolis; for 3if þei wolden sus-  
 pende hem self fro alle þings but Goddis  
 lawe it wer a gracious suspendyng for hem  
 & for oþer men/ for þanne Goddis lawe  
 myȝte frely renne bi þe lymptis pat Crist  
 haþ ordeyned; & he is a cursid man pat  
 leueþ to do pat God biddiþ for siȝhe feyn-  
 yng of censuris/ 3he 3if deep sue astir. As  
 anents croseri/ summe of Cristis chirche  
 ben enformed hou þei shulden not trow to  
 þe pope for ony bull pat he sendiþ/ but 3if  
 þei ben groundid in Goddis lawe/ & þis

groundyng shulden men take wip reuerence  
& leue pis leed; for men shulden take as  
bileue pat pei shulden neper trowe to Crist  
ne to Petre/ but in as myche as pei grounden  
bi Goddis lawe pat men shulden trowe pus;  
for Crist tellip fullp in his lawe hou men  
schulden trowe to him & hise/ & pus no ping  
bntouchid in his lawe shulde be bedun or axid  
to do; but who shulde axe mor pan Crist?  
or mor obeshe to the pope pan to Crist? &  
we ben certepn pat Crist may not axe oper  
obedience whi shulde ye pope? men shulden  
bi hooli lpf of Crist trowe pat his lawe is  
complete/ & axe noon oper ground of pis  
law; for Crist is pe first & pe last/ & so  
zif ye pope assoile men a pena & a culpa/  
or what euer pardoun he grauntip for ping

pat is not charite/ forsake it as pe fendis  
biddynng pat is contrarie to loue of Crist.  
Wel y wot pe fend may seyne mor pardoun  
pan God wole graunte to ethe man pat wole  
sle his broper/ but Goddis forbede pat we  
trowen pis/ as pe pope may graunte to day/  
& to morow; persepue his fooly & reuoke pe  
former errour; but who shulde bileue siche  
bull/ for wel we witen bi Goddis lawe pat  
God gyue pe pope no power but for to edifie  
his chirche bi charite/ pat God hay teld.  
Crist was pe best herd/ & so puttide his  
lyff for his sbeep/ & pe pope may not oppn-  
lier tell pat he is antecrist or a fend/ panne  
to putte many mennes lyues for pis offiss  
pat he presumy; for Cristis lyff was  
myche bettere pan al pis offiss or pes popis.

How shulden men fyte for a persone pat  
pei witten not wher he be a fend or tauzt of  
God to do yus/ siþe pei ben certen of medeful  
dedis; certis pat man wot a fool pat wolde  
take þis uncerteyn weie & leue þis cer-  
teyn witt & feiþ/ for wordis bngroundid in  
Goddis lawe; & many penken pat þes pre-  
lats pat ben vpon Cristis side shulden haue  
ioye of þis sentence/ for it is for al goode  
men/ & zif ony kan disproue it men wolen  
reuoke it/ & treupe shal shyne/ & it shal  
haue no witnessis/ & þis is mor to Goddis  
worship. But her men dreden blasfeme  
& oper cautelis of þe fend/ pat men gon not  
bi resoun ne bi Goddis lawe in þis mater/  
but putte þe pope her higest iuge/ as zif he  
wot God in erþe; & he wip his part pat

louep þe world quenchen men þat speken  
þis & axe noon oper proff herof/ & siþe þe  
fend haþ þe strengier part her þan þe part of  
trefope þat is wiþ Crist/ Crist wolde suffer  
for former synne þe fendis side haue maistrie  
ȝit; but in oo bileue men resten/ þat  
day shal come of þe last iugement/ whanne  
þe fendis side shal lurke & treupe shal shyne  
wiþoute lettynge/ & þat day abiden men bi  
reule of lawe þat Crist haþ ȝouun. Wel  
we witen þat þe synne & distroblyng of þe  
chirche stondip myche in defaut of loue of  
Crist & his lawe/ & þus bryngyng inne  
of sectis & of lawes þat Crist made not/  
quenchyng þe loue of Crist & of his religioun  
her/ & þus men schulden stonde in þe mesur  
þat Crist haþ ȝpuen of þes two/ bope of

sectis & of lawes ; for bryngyng inne of pes  
dois harm ; & so marke pis as greet synne  
whanne men passe in oper of pes/ al zif pe  
send colour it & medele good wiþ pe puel ;  
for pus dide Machamet in his lawe/ & pe  
send dois pus communly/ & confermyng of  
men is nouzt but zif God conferme bisor ;  
& siþe pis popnt is perelous men shulden  
bestir pat God confermey/ & pus pis reule  
faillip now to weye loue astir pat it shulde  
be so pat loue pat shulde be mor wer mor  
chargid in mannes soule ; & pus siþ men  
shulden loue mor Cristis ordenaunce & his  
bounds pan ony pat comey astir/ & Crist  
hap ordeyned at pe fulle men shulden leue  
pes neueleries as contrarie to Cristis orde-  
naunce/ & loue pe mesur pat Crist hap

1 Cor. iijº.

jouen/ for so diden Cristis apostlis; & wite  
 we wel pat alle pes autours of pes nouelries  
 don harm to hemsilf & to pe chyrche & to  
 her neizboris also/ whi shulde not loue of  
 Crist moue men to holde his boundis? & yus  
 it semep to many men pat pes newe ordris  
 & her fautouris fallen ouer myche in cha-  
 rite/ for in loue of Crist & his chyrche/ sipe  
 Cristis religioun wer algatis betere proffiter  
 sikerer & lizter; for Crist our autor passip  
 in pes; & we shulden drede Poulis sentence  
 pat who pat louep not Ihū Crist is cursid  
 of God; & pis cursing is moost to drede/ &  
 generally worst ping is more costly & mor  
 heup/ & yus it lettif feble weie goeris to be  
 taried wip sicke ping; & errour in weying  
 of pis loue makip many false weddyngis/

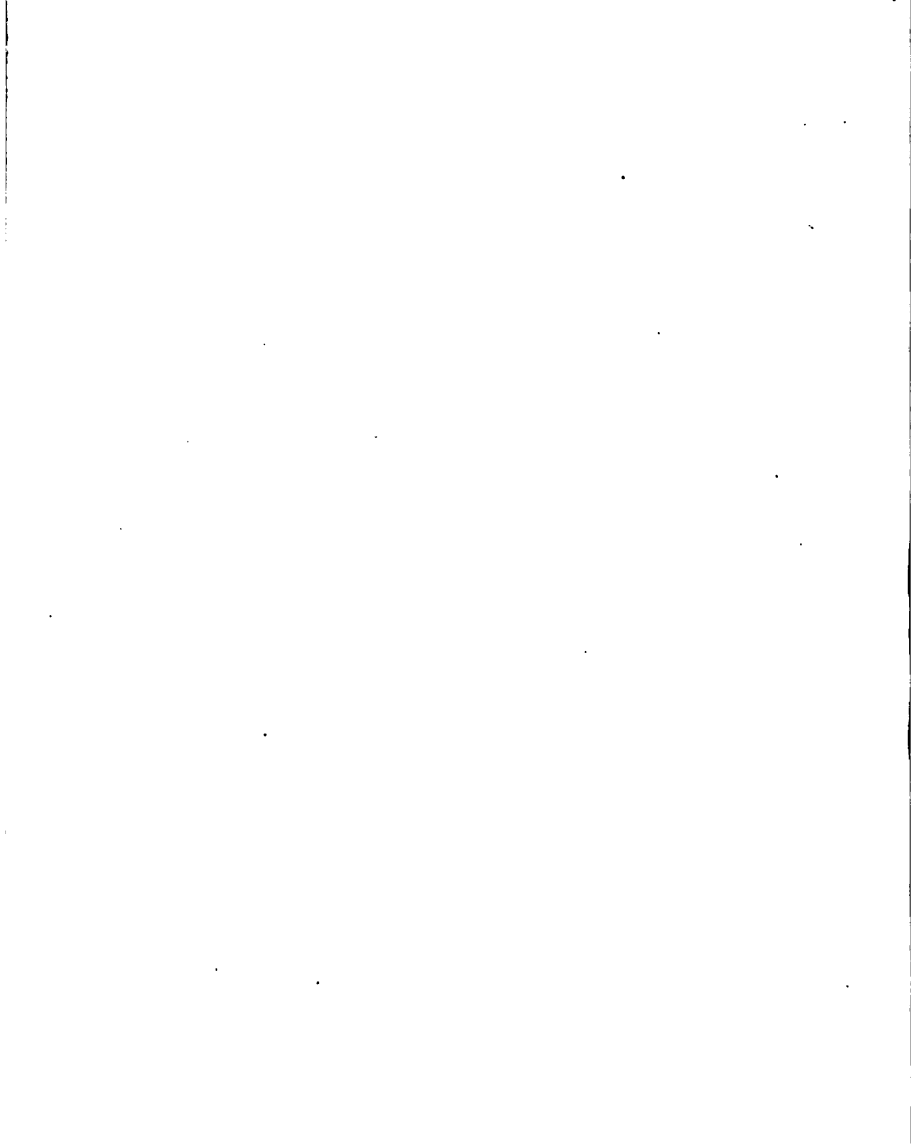
as men ben weddid wif her abits her customs & her synguler maners/ as 3if pes weren Cristis comaundments/ & 3it pei ben ful feble in kynde; & men blasfemen in pis poynt for pei putten a reule of loue to ordeyne & puel ping to be mor loupd azen pe ordenaunce of God/ & pis is oppn blasfemye/ siþe God appropriy bnto him to weie þingis hou pei shulden be loupd/ & to make hem oper betere or worse; & þus authors of accidentis hyzen hem aboue Crist/ as 3if pei wolden make a new world & chaunge goodnesse of þings; but pes goodis varien/ as oon louep oo maner & an oper louep an oper & hatip þe maner of his brother/ & pis techip wel ynow; þat alle pes ben false goddis; & þus þe craft of loue of



pingis is moost nedeful of alle oper/ for  
no man may come to bliss but bi vertu of  
pis craft/ & no man may synne but for  
errour in pis craft/ as blessid men don  
Goddis ordenaunce/ & dampnyd men louen  
pe contrarie/ & alle pes newe ordris ben  
dyuydid in her loue/ as oon louep oon &  
an oper an oper/ & so hatip pis contrarie;  
but Crist whanne he loupde hooliche his  
chirche wolde not make it fair wip pes  
ordris/ & eche man is holdun to loue liche  
astir pat Crist louep/ & to hate pat  
he hatip/ & panne is his bizest  
vertu stablid.

Explicit tractatus de ecclesia &  
membris eius.

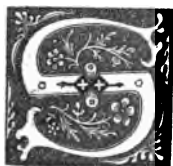
**¶ Tractatus**  
**De Apostasia**  
**Cleri.**





Tractatus  
De Apostasia  
Cleri.

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**S**ij ilche cristen man is Ca. 1<sup>da</sup>.  
holdon to sowe Crist/ &  
who euer saylyp in pis is  
apostata/ it is lykliche to  
many men pat pe mor part  
of men bi her biciose lijf ben combred in  
pis herespe. But al 3if knyghts & alle men  
shulden be religiose/ neuwerpelees speke toe of

apostasye of prestis; pre maner of prestis fallen in þis synne; þe firste is peple of priuat religioun/ þe secunde is þe multitude of emperours prelati/ þe þridde is prestis wiþoute þise two firste. We shal suppose of our bileue þat elche man þat is ordeyned of God to be dampned is apostata to iugement of God/ as þe riȝt resoun shewiþ of þe apostasie. And ȝif apostasie is stondyng biþynde/ hou myche stondiþ biþynde ilche siȝ þat shal be dampned/ mor þan Goddis derlyng þat shal afterward be saued wiȝliche/ al ȝif he semet greuouȝliche vnkynde for þe tyme. Ferthermor we shal suppose þat bodyliche abyte or wantyng perof makip not men religiouse nepper apostataes/ al ȝif þey semen siȝe bi iugement of men; for

oonliche charite pat setwip it makip men religiose or of Cristis ordre. But it is knowen bi lawe of our God pat alle þes bodiliche signes ben straunge fro charite/ for charite stondip in soule & not in siche signes. But Lord toheper weddyng wip siche signes helpip to holde religioun of Crist/ & loue hym of hert/ sif it is certeyn pat Cristis religioun stondip in loue of God of al our herte. And it semep pat siche signes drawen fro loue of Crist so pat setten so meche trist in hem/ & bynden hem to kepe perpetuelly; for þey needen a man to take heede to sensible þing/ but heede to sensible þing wipdrawip fro God. Also oblishyng of men vnfreep hem to God. But it is greet oblishyng to be bonde to perpetual

Matt. xij<sup>o</sup>.

keepng of sicke maner signes/ sif it fallip  
 ofte pat Goddis lawe askip to do dedis pat  
 Crist biddip/ & leue sicke signes; & so  
 byndng to sicke signes lettip freedom of  
 Crist. Also sif Crist is al wittip/ as  
 our seip techip us/ & he zaf us not sicke  
 signes but raper reprove hem/ it semep  
 pat pis ordre askip not sicke signes/ & her-  
 for it semep pat Crist seip pat kynrede of  
 hoordom sekkip sicke signes; & pis is a cause  
 whi signes of pe old lawe shulden ceesse bi  
 freedom of pe compng of Crist. Of pis it  
 semep pat signes to wiche men ben oblischid  
 ben not groundid in pe lawe of grace/ but  
 raper techen us to leue signes; & cerimonyes  
 of pe olde lawe betere pan pes ben tauht  
 to be left bi lore of Poul; & herfor it semep

pat priuat religioſe ben hyndred bi her or-  
dris to kepe Criſtis lawe/ alſif it ſallep pat  
ſomme men ben beterid bi hynding to piſe  
chargis pat ellis wolden be wylde. But al  
ziſ it ſallep profyte to ſomme men to be  
bounde to a ſtake or chargid wiþ ſtones/  
neuerpelees religion pat wiſdom hay ȝuen  
bs hyndiþ bs not to kepe ſiche reholis; for as  
to þe mor part it falliþ pat reſoun of Goddis  
lawe ſhulde occupie men betere/ & ſo ziſ ob-  
ſeruance in lynes of fadris profytede to  
mang men pat brouzte hem to heuene/ ne-  
uerpelees it wer a pur open folpe to make  
herof a rehole for al & for euer; for God  
hay ordeyned ſom þing to profyt for oon  
man/ & pat ſame þing to noþe for an oþer;  
& ofte to þe ſame man ſom þing wer good



for a tyme/ & som tyme to hym self wold  
pat ping nope; & perfor he hay ziuē wiȝt &  
resoun wiȝ his laboꝛ to man to chese what  
wer good for hym. Ne it may not be pat  
ȝif man sayle not to God/ pat þe Spirit  
of God sayle hym to shewe hym what he  
shulde do betere þan þis ordȝis can; & so  
men pat obliȝhen hem to kepe siȝhe ordȝis/  
or ellis to founde hem euere to laste/ semen  
to reuerse God in his ordinaunce & turne  
bpsodoun wiȝdom of kynde; & herby Aris-  
totle soȝliȝ an argument bi whiȝhe it myȝte  
seme to folis pat kynde failiȝ to man siȝ  
it ordeȝnep armur & defence to bestis/ & to  
man it ordeȝnep noon siȝhe ping; þis phi-  
losophie assopliȝ þis folȝe bi þis/ pat  
kynde hay ordeȝned to man hoȝe wiȝt &

hondis/ bi þe wiche he may take when he  
wole & leue when he wole armur & oper help  
pat is meche betere. ¶ wher Crist knewe  
not clerliche þe profyt pat comeþ of priuat  
religiõs sif he left hem. It semeþ pat al  
siche religiõ smacchip blasfeme in shadewe  
of pride/ for it reuersip in a maner þe or-  
dynaunce of Crist; & 3if þei seþen pat  
many seynts han ben in þis ordre/ certis  
many moo han ben in Cristis ordre/ &  
it is hyd to vs wiche of hem ben seynts;  
& sif it is hyd to þe pope & to al his couent/  
confirmacioun of hym makip litel feþþ; but  
it myȝte make feþþ to hem pat knewen his  
reuelacion/ for þe popis autorite makip not  
seynts in heuene/ & so martirdom wiþ hooli  
lyf after Cristis laboure makip mor euidence

pat pis is a seynt. But siþ we shal suppose pat many holi confessors han ben in piþe ordriþ pat nowe ben in heuene/ two þingis ben to seþe of liþf of siþhe men ; first pat þei lyueden diuerseliche fro piþe newe sects/ & loueden God & his lawe/ & leffen siþhe signes ; & so piþe newe sects shulden keþe mor Cristis religion 3if þei leffen her rþtis/ as her fadriþ diden. But ferþermor we shal suppose of piþe hooli confessors pat þei weren contrit & purgid of her synnes/ & bi pis & not bi rþtis þei ben now seyntis ; as blasfemye of Houl pat he pursewede Crist makip hym not seynt/ but good pat he dide after. But to troþwe siþhe canonyzaciouns is lesse þan bileue.

De detacione ecclesie.

**A**S to pe possessionars & detourers Ca. 2.  
of clerkis/ bileneue shulde teche  
us pat it doip hem harm to kepe Cristis  
religioun/ & harm to letoid men; for Crist  
seip pat noo man may be his discipul but  
3if he renunce alle sicke pingis; & hou he Luc. ix.  
shulde renunce Cristis list techip/ & list of  
hise apostilis pat com in after hym/ & en-  
saumple of sicke deds exponey best Cristis  
lawe; & pus bi process of tyme is pe chirche  
peprede bi turnyng fro Cristis lawe/ & bi  
loue of pe worlde; & herfor seip Paul pat 1. Th. ij.  
coueptise is roote of alle puelis pat comen  
to Goddis chirche & comyng inne of freris  
pat shulden quenche pis synne makip it

mor feruent/ as watir fier of smypis ; & sif pei ben apostataes pat gon abac in Cristis ordre/ few or none of sicke prestis ben clene of pis heresye/ for pei forsaken Crist in keppng of his laboe/ & Crist seip pat man mot kepe it zif he loue hym ; but sif loue of worldliche þingis drawip fro loue of Crist hou myche is loue of prests draboe now fro God/ wantyng of werkis of pe gospel ; & werkis of pe world dampney our prestis in defaute of pis loue/ & zit pei pondren blasphempe in a mong pis apostasye ; for pei seyen pat pei hauen mor power of Crist pan euer he wolde ziuue to Petre or Poule/ for in spiritual power pei ben euen wip him/ & in worldliche power pey passen hem ; sif Petre seip he hauede

neper siluer ne gold/ & Paul laborede wiþ <sup>Act. iij<sup>o</sup>. & xx<sup>o</sup>.</sup>  
hiſe hondis ; & ſo her power/ gederid to  
geder in ſo myche/ paſſiþ power of Petre ;  
& zif ony man ſeyþ pat our preſtis haue  
not ſo myche ſpiritual power as Petre/  
þey wolen curſe hym & dampne hym/ & bſe  
ſiche power pat nepper Criſt ne Petre  
ſemey to haue had ; ſiche falſ power ſey-  
ney antecriſt/ & pat may be clepid Luci-  
feris power ; but ſiþ ilche power is of God/ <sup>Ro. xliij<sup>o</sup></sup>  
as Paul ſeyþ/ & þiſe men reuerſen God  
as her liſt ſhewiþ/ ſumme men may trowe  
pat hem failiþ power/ & pat þei ſeynen  
falſliche pat þei ben biſkeris of Criſt ; for  
likliche hem wantiþ to be þe leeſte membre  
pat Criſt hap ordeyned to be of hiſ chirche/ &  
not wiþſtondynge þiſe Crisxs chirche ſhulde  
liue zif alle ſiche prelats wanteden þer inne ;

for who euer trobwy in Crist & lasty to  
his lynes ende in pis seip/ he shal be saued  
wipouten sicke prelatis ; syp in tyme of  
apostlis/ & when pe chirche pryuede/ sicke  
prelatis wanteden/ as Goddis lawe. techy;  
for pe apostlis weren felowis/ & ilche oon  
suffisede to conuerte pe peple in pe name of  
Crist/ wipoute autorite borehwd of oper;  
but God forbede pat lordship 3puen of pe  
emperor schulde chaunge or destrye pis lawe  
of Crist; for Cristis lawe/ al zif it be  
contrarie to pis doctryng/ is mor myghty &  
groundid in resoun; & so in pis poynt ben  
heretiks many in pe world/ for Petre was  
cheueteyn of oper apostlis for his mekenesse  
& seruice pat he dide to oper/ & not for his  
lordship ne his sterne power.

**B**UT her grucchip ye world/ & Ca. ij<sup>m</sup>.  
grenney on trewe men/ & seip pat  
pei ben herettkis & casten destric al holy  
chirche & sepp per inne. Also pei sepen  
pat seculer lordshipis asken degrees; for  
zif alle weren oon per weren noon ordre/  
but ilche man myzte pliche comaunde to  
oper/ & so seculer lordship wer fully de-  
stryed. Also pei sepen/ zif per wer noon  
ordre of popis & bishopis per schulde be noon  
ordris of abbots & priors/ & so al religioun-  
schulde be distryed/ & so schulde perishe ma-  
kyng of prests & doyng of sacraments/ as  
holy chirche bsip. To assople pise dobotis  
men moten arme hem & pacientliche dispose  
hem to depe for Crist/ & fals not pe gos-  
pel for fauor of men/ but sepe fullliche pe



Matt. xx<sup>o</sup>.

sope/ for Crist is euer present; & so it  
 semey to trewe men pat ordris of religioun  
 pat Crist groundid not shulden be fordone;  
 for Crist is al wittig & al sufficient in hise  
 werkis. As to pe first grucchyng shal an-  
 tecrist grenne at pe day of dom/ & bete to  
 gedre twip hise teep for his sharp reproung  
 of sentence of pe gospel; for penne wo shal  
 be to alle sicke pat clepen good puel & puel  
 good; & Zebedeus sones traueleden in pis  
 folg/ as we alle don/ & askeden bi her  
 modir heyznes of pe world/ pat pe oon  
 myzite sitte on pe oon side of Crist/ & pe  
 oper on pe oper syde in his kyngdom; but  
 Crist/ willlyng al good/ ordeynede hem to  
 suffre anoyes in pis world/ & bi pis to come  
 to heyznesse in heuene; & pus pise folis

seyn pat men pat ben aboute to brynge  
Cristis chirche to pe state pat Crist or-  
depnede/ ben aboute to distrepe holp chirche ;  
& it semep pat zif Crist com in his owne  
persone/ & tauzte & comaundede pis stat to  
be holden/ he schulde be holden a fool/ &  
fals heretik ; & zif he traueledde herto he  
schulde be persewid/ for so doop antecrist  
azen hise membrs/ pat ouer softliche sepen  
his sentence ; & sif al bileue is in pe gos-  
pel/ & we trauelen & worchen pat pis gospel  
wer knowe & kept/ it is openne pat we  
wolden destrie but heresies ; for we wolden  
destrie errours contrarie to pe gospel. As  
to pe secound/ we seyn pat seculer lordis  
schulden holde wiþ pis sentence of pe gos-  
pel/ & mayntene it wiþ myȝt ; for in mong

alle pe men pat euere weren her in erpe noon  
hepede mor pen Crist seculer lordis; for he  
chees to be bore when pis lordship florish-  
ede moost in pe empyr of Rome. Crist gaf  
Matt. xvij°. tribute to pe emperor. Crist wolde not so  
myche lessen seculer lordship pat he wolde  
Matt. uij°. haue a litel hous to hyde his heued inne.  
Luc. ix°. Crist comoundede to ȝpue pe emperor pat  
Matt. xxii°. was hise/ & to destrie lordship of prestis of  
pe temple; for seculer lordship schulde be  
holde bi hym self/ & Crist norishede pe  
tenaunts of seculer lordis; he heledde hem/  
& fedde hem/ & pilede hem not; so pat he  
gaf hem mor bi myracle of his godhede pen  
he took of pe world wiȝ alle hise apostilis;  
& for pise sixe kyndenessis/ by spde goost-  
liche suffragies/ pise seculer lordis han be

to bñkpn̄de to Crist; and soone in his absence when he was set in heuene/ þe emperor reuerse hym & forðide his ordynauce/ & makede hise bishop̄is haywardis of þe world/ & took fro hem þe keppng of Crists sheep/ & so þe last offiss pat Crist gaf to Peter/ & bad hym priēs bp his loue performe þis offiss/ took þe emperor fro hym pat seyy he is Petris biker/ & makede hym perpetuel hayward of his drit. But for it is to hard to kpe azen þe spore/ wite zee seculer lordis pat þis harmey zou/ for it takip a wey help of soule fro zou & fro your peple/ & to terip your lordship pat zee tellen myche bp/ & euere shal mor & more til þise bñkpn̄denessis ben somdel amendid; & wite zee wel pat your folpe/ bi whiche zee wenen

to plesse God/ shal not excuse you to God  
 at ye day of dom/ for Crist & hise lawe  
 shal witnessse azen you; & sif Paul was  
 not excusid bi ye olde lawe of persewying of  
 Crist in hise yonge membrís/ meche mor  
 ye emperor/ pat bi manns lawe persewede  
 ye soule of Crist in his tendre membrís/  
 shal not be excusid/ sif he drabwip hem to  
 helle. But ferper we schulde knowe pat  
 seculer lordship pat clerkis hanne nou  
 smacchip imperficcoun on many maner/ &  
 comeþ not to ye perfectioun of ye ordre of  
 Crist/ as seculer lorshipis asken world-  
 liche degrees/ & so heynesse in worldliche  
 goodis; but Cristis lordship askip goost-  
 liche degrees/ & heynesse in vertues pat  
 God oonliche ziueþ; & herfor when stryf

of þis was in mong þe apostlis/ Crist deter-  
termynede þe cause bi word & bi dede. Crist  
puttede a zong man in myddil of hem/ þat  
was meke in many vertues/ & seyde toho  
euere mekip hym as þis zong man/ he shal  
be holden mor to þe iugement of God. But  
þis world hay put a wey þe sentence of  
Crist/ for alle prestis & seculers seken her  
owen goods/ & þat is azen þe charite of Cor. xliijº.  
Paul/ & for þe world knowip not þeznesse  
in vertues God hym silf schulde clepe hise  
seruaunts as he wolde/ & leue þe worldis  
maner of sensible þingis; & so þe rewele  
of religioun of Crist biddip þat ilche man  
obeshe to oper/ not for þe world ne for  
worldliche maundements/ but in as myche  
as he biddip Goddis wille; & zif a best

Josue x<sup>o</sup>.

bad a man do sicke/ he schulde obeshe to  
 beest in ye name of God ; & herfor Goddis  
 lawe techip hise men pat God obeshe to  
 mannes boys/ & Crist obeshe to & seruede  
 to Scarioth ; & herby we may see an on-  
 swer to ye pridde resoun. Sequestre we al  
 mannes lawe/ supposynge Crisis ordy-  
 naunce al ye drede of florishyng of men of  
 ye world/ & panne it setwip pat we shal  
 graunte pat alle degrees of emperor clerkis/  
 alle pise religions of monkis/ chanouns/  
 & freris/ shal slepe as pei diden in tyme of  
 ye apostlis ; for alle pise semen to smacche  
 worldliche heyznesse/ & men ben clepid to  
 degre pat God clepide not/ & pis is error &  
 synne on ilche syde ; but neuerpeles ye  
 ordre of Crist schulde be penne mor perfizt

pan it is noon by meddlyng of mannes ordynauce/ & prests shulden haue betere ordre in minstryng of sacraments/ for Crist wolde leue in goode prests powter pat holy chirche needip; & as pe pope feynep he byndip to day & lousip to morewe/ & so in byndyng & lowyng ben many fals gabbyngis; & penne wyndis of treupis shulden blowe away pe heresyes & cler pe eyr of holi chirche pat is now fultroble; penne shulde luf of grace come down fro God/ & lyzte ilche man aftir pat he wer worpi; & penne shulde pis blasfemye be blowen away/ pat grace & powter of God mot nedre first come to pe prelat/ & penne he departid of hym/ how euere he wolde sille it in mong hise suggets/ pat nouzt may be wipoute hym;



& certis it wer lesse error to sepe pat pe  
bemes of pe sonne crooken/ pat shynep  
freliche in bodpes after pat pei ben dispo-  
sid/ pen to putte pis error on pe sonne of  
rytwisnes; for Crist is in ilche mannes  
soule pat louep hym owterliche/ & needip  
not pe help of pis cursid prelat; for Crist  
may not of his rytwisnes pus accepte per-  
sones; & penne schulde grace come to men  
as heuene scaterip reyn/ but now castip  
antecrist to hepe hise disciplis/ so pat ilche  
may strengpe oper in her malice; as zif  
heuene of oon cloude sende gushyng of watir  
& ouerflowede som erpe & som wer left drye/  
pus Crist sente hise apostlis tohen pei toeren  
rype to diuerse londis to solwe wateris of  
wisdom/ & closede hem not in cloysteris as

antecrist doip. So zif we taken heede to apostasye pat goip euene azen pe ordre of Crist/ per ben fewe bisshopis possessioners or frers pat pei ne ben apostataes al zif pei holden her sygnes; for take we heede to pe lpf pat men first ledden & to pe lpf pat men leden now/ & we shal fynde pat alle pise ben gon abat; & sif pei ben as myche now holdon to serue God/ & somwhat mor for takyng of temporal goodis/ it semep pat pei ben bounde to mor pen pei may; & sicke apostataes marren meche of Cristis ordre; & pis zif alle bisshopis possessioners & freris weren wislyche examyned wherper pep weren heretikis/ zif pep seyden nay wipoute reuelacioun/ fewe men or none weren holde to trowe hem; for it semep open bi her wikkid

dedes pat pei ben apostataes fro Crists religion/ but siche heretikis wolen blepeliche dampne opere men of herespes for here witt is blyndid.

Ca. 4<sup>m</sup>.

**B**I pis may we see hobo pikke groweyn heretikis in pe rewme of Englonde & in oper londis pat men clepen cristen men/ for 3if alle symonjents weren markid out of cristendom/ & alle apostataes/ wiþ alle blasfemes/ pe multitude of heretikis wer mor pan pise oper; for per ben fewe prelats now in pe chirche/ ne fewe oper men/ pat pei ne ben heretikis/ siþ assent to heresie makip an heretik; & perfor we supposen pat God mouede men to speke now of heretikis to make hem mor knowen/ for noon man doip mor harm in batel of Crist/ for

pei stonden bihynde & fyzen not wiith pe  
send/ ne wiip pe world/ ne wiip her flesh/  
as Poule seyy ; & pis is cause whi pe world  
peprey & charite of many cooldip ; pe ground  
of pis malice stondip in prestis pat ben pus  
cooldid wiip temporal goods/ for pey shulden  
be capteynnes in batele of Crist/ but now  
pei ben cheueteyns on antecrists syde/ &  
letten bi ypocrisye oper to fyzte ; & zif fewe  
trewe men wolden werche or speke azen  
pis traterie pat is in goddis enmyes pey  
quench en hem as heretikis bi cautel of pe  
send/ as bishopis diden wiip Crist in tyme  
of his passioun ; & in mong alle pe malices  
of pe sendis werkis per semey noon mor to  
harne Cristis peple ; as zif a greet lord  
shulde be susteyned wiip herbis pat grow-

eden in a orchard & weren nyȝ rype/ pat  
man pat come in to þis orchard & kytteðe  
þise herbis & destriede þe rotis dide to myche  
harm to peþrþng of þis lord/ & specialliche ȝif  
þer hele sustynauce stooðe in þise herbes.  
Goode cristen men pat holden Cristis lawe  
ben siȝhe herbis to folc pat þei dwellen wiȝ/  
herfor antecrist lettȝ siȝhe seed be sowen or  
growe in mong cristen men/ & to performe  
þis malice antecrist hay cast to be knyttid  
wiȝ kyngis & vse her poweȝ/ & þus bene-  
mey hym silf þe lordis & þe peple but he  
groundȝ not in Cristis lawe þe deds pat  
he doȝ/ but opeȝ in mennes lawe or glosȝng  
of freris; & ȝit blyndnesse of þe peple no-  
rishȝ her enmyes/ for loue of God is  
quenched bi blyndȝng of þe world; & þise

felwe cristen men pat hauden som lpyzt of  
God ben drawen a bac bi pise apostataes/  
¶ certen pei ben cowards ¶ of to lytel fery;  
for 3if pei loueden Crist mor pen her owen  
lyff/ as pe gospel techip hem/ pei shulden  
putte her lyff for pe lawe of Crist/ ¶ panne  
wolde Crist helpe his chirche ¶ putte sicke  
knyzts to worship in heuene ¶ glorifie her  
body deed for Cristis loue. But defaute  
of bileue lettip pis profyt/ ¶ specialliche of  
freris/ for pei procuren bisiliche part for  
antecrist/ ¶ sowen pikke lesyngs wip her  
ypocrisie/ ¶ maken Cristis lawe fader bi  
her fals signes. On pis wyse pe fend hap  
ben many day abowte to vencushe cristen  
men bi antecristis clerkis/ ¶ pus he hap  
drawe many to his lordship/ ¶ specialliche

bi heretickis pat parten men fro Crist; & pis shal neuer cess bifor Cristis lawe be worshipid & antecristis lawe despisid as heresie. Lord sif Cristis lawe sufficp of itself hou lptil shulden men recche of antecristis lawe/ but despise persones & brollis pat holden per wip. Zif yow wolt wite which is antecristis lawe loke pou what lettif Cristis lawe to be holde in worship & to be performed bisiliche in dede; & so alle pe lawis of pis newe religiose pat ben not wel groundid in pe lawe of Crist semen antecrists lawis & lettynng of Cristis lawe; & pis newe ordynauncis bngroundid in pe gospel helpen pe fend/ & letten pe lawe of Crist/ & so siche prelats shulden be Cristis houndis/ & berke bi hise lawe & not bi lawe

of wolues. Lord what lettif piſe houndis  
to berke & lede Crīstis ſheep aſtir his lawe?  
Certis it ſemey pat dowpnyng of pe chīrche/  
& too myche worſhpyppnyng of antecrīstis lawe  
for a lumpe of talowe/ ſtrangly pe houndis  
& lettif hem hope to berke & to byte; & oc-  
cuppyng of men in antecrīstis lawes/ pat  
ſpeken oonliche of worldliche goods/ drawy  
fro Goddis lawe/ & maky to loue pe world.  
But ſy bileue techy bs pat at pe day of  
dom pe book ſhal be opened/ & ilche of bs  
ſhal wite wheper we han loued Crīst mor  
pen ony. oper pīng/ & perfore be iugd to  
heuene or to helle/ hou ſhal we penne on-  
ſwer to askyng of our iuge? Wel y woot  
pat Crīst hay ordeynynd men to līue in hīs  
lawe/ & pen be knowen bifor many iuges



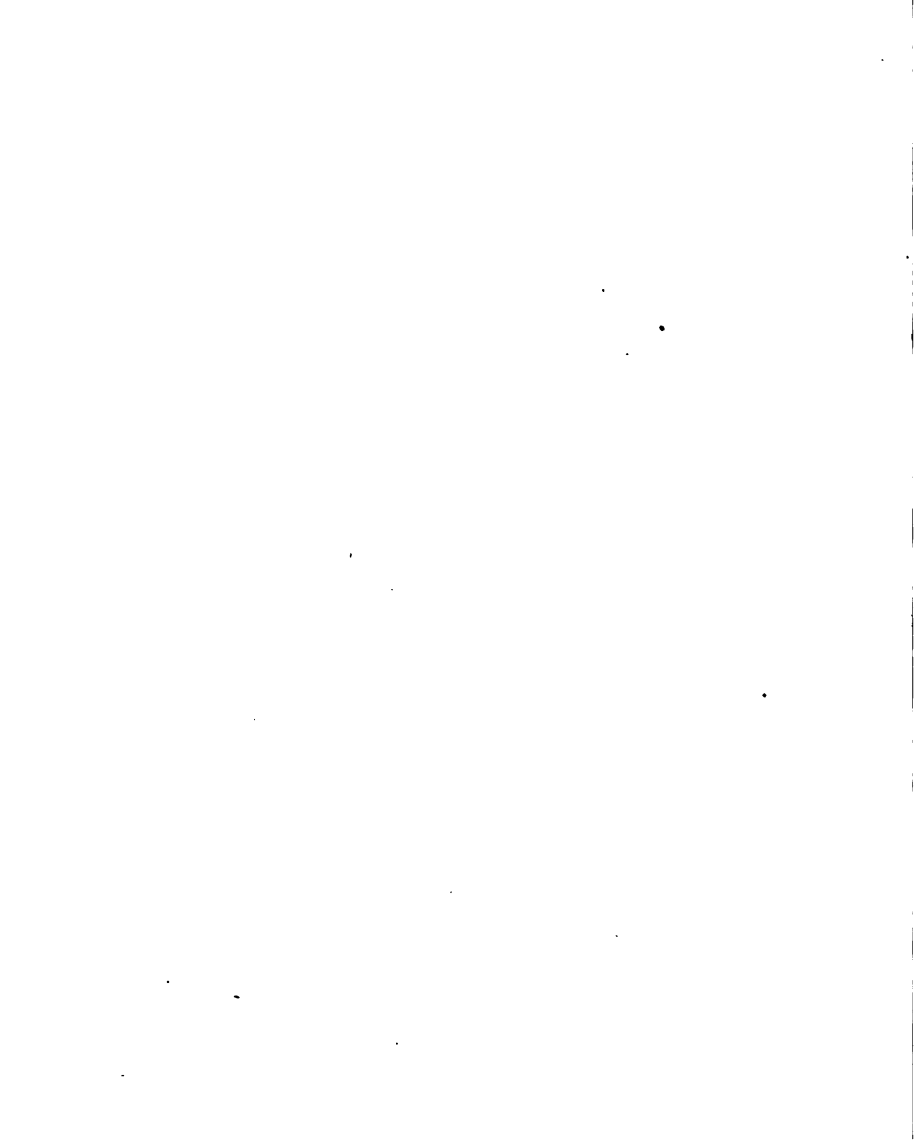
woheper pei hauen sauerede mot Cristis latwe  
or pe worldis. **W**orldliche excusacioun  
shal not penne assoyne ne onswer by pro-  
curatorpe ne suttilte of werkis; but zif we  
ben coupable we shal penne be domb/ ne  
alle pes newe habitis shal not penne pro-  
fyte; but zif we haue penne bryde clopis/  
we shal for euere be dampned. **V**ise  
clopis ben of charite pat euere  
more shal last; & her  
is an ende.

**E**xplicit tractatus de Apostasia  
& dotacione ecclesie.

**T Of Antecrist**

**and**

**His Meynee.**





## Of Antecrist

and

His Meynee.

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And seip/ Lord sett you a [Psalm 90.]  
lawe maker bpon hem. Hit  
sempy to me seip Austyn Austyn.  
pat pis signifiek antecrist/  
of whom pe apostle seip/  
whenne pe man of synne shal be shewid.  
Alle folkes for pei ben men. Pat pei pat  
wolun not be sones of men/ pat is newe

men/ serue pei to man/ pat is oolde man/  
synner; for pei ben men. He sitteþ in  
spies wiþ riche men/ pat he slee an inno-  
cent man in pribee/ it is to make noȳeful  
or giltye of þe innocent. Ther it is not  
rytly understonden what is to be coſeited  
or deſired/ or what is to be fled. Wiſe  
ȳen ſhule loke in to pore men. Antecrist  
shal purſue moost iuſt men; of whiche  
Crist seiþ/ bleſſid be þe pore in ſpirit.  
Þe first perſecution of þe churche was bio-  
lent/ whenne criſten men weren compellid  
bi exilȳngis/ betȳngis/ & deȳis/ to make  
ſacrifice to ydols. A noper gnyful perſecu-  
cioun is don bi eritykis and false breperen.  
Þe pridde ſhal come by antecrist/ & no ȳinge  
is more perillouſe þan it; for it ſhal be bio-

lent & gvelful. Antecrist shal haue biolence  
in lordship/ trechorie in myracles; he shal  
be ypoun/ as to biolence; as a ypoun in his  
chouche/ as to trecherie; whenne he schal  
begynne to do signes/ by hou myche pei  
shul be more merueilous to men/ be so  
myche pe hooli men pat shullen be pen  
shulen be dispised/ & had as for nouzt;  
which antecrist/ to whom pei shulen wiþ-  
stonde bi innocence & ryztfulnesse/ shal be  
seen to ouercom by wonderful dedis; but he  
shal falle whenne he had lordship vpon pore  
men/ pat is while he shal giue all tour-  
mentis to Goddis seruauentis wiþstondyng  
him. Austyn seip þis vpon þe nynþe psalme. Austyn.

Ikche man pat liueþ not after þe reule of  
Cristis professioun/ or techip oper man-

Ysodre.

ner/ is antecrist. In pe tyme of antecrist hooly men shulun be gloriouse bi patience/ not bi miracles as pe formour martyres weren ; for pei shullun fyt not oonly azevne pursuers/ but also azevnes hem pat shynen bi miracles. Vis seip Ysodre/ in pe first boke of souereynest good/ in pe capitle of antecrist.

Gregore,  
32. c<sup>o</sup>.

Pe tymes of antecrist ben signified to be nize by pe pride of oo bischop pat wole be clepid bnyuersal bischop/ as seynthe Gregore seip/ in pe fyuepe boke of his registre/ pe 32 .c<sup>o</sup>/ and este he seip in pe seuenp boke of his registre/ pe 29 .c<sup>o</sup>/ pt toho euer clepþ himself bnyuersal prest/ eiper desíreþ to be clepid/ rennep he fore antecrist in his hize pride/ for he settþ hym before oþer in being proud.

Also God seip in Job/ pat Beemoth Beemoth.  
streynep his tail as a cedre ; ye tail of beemoth is seid to be ye ende of ye oolde enemye/ whenne he entreth in to pat lost man his owne vessel/ whiche is clepid specialy antecrist; and for ye deuple is suffrid to reise him to pride of power/ nowe bi honours of ye world/ nowe by signes of grete wondres of feyned hoolynesse/ rízt bi ye lordis boice his taile is likenyd to a cedre/ wexyng in to hezpe passip oper vnderwood; so antecrist haupng glorie of ye world temporally/ passey ye mesurs of men boy by hízenesse of honours & power of sygnes. Martpres han suffrid many dpuers kyndis of paynes/ as swerd/ crosse & sawe/ wild beestis/ drenchyng/ brennyng/ & many oper. Per-



M<sup>r</sup>. 24<sup>o</sup>.

for sif pe deupl shal enlarge his taile more  
 wickidly in pe reende of pe worlde/ what is  
 it penne pat shal encrease cruentlier in pise  
 tourmentis? no but pis pat Crist seip him-  
 self in pe gospel/ false cristis & false pro-  
 phetis shulen rise & shulen geue grete  
 spngnes & grete wondris/ so pat if it may  
 be don/ also pe chosen ben sent into er-  
 rours. Now oure faipful men done wondres  
 whenne pei suffren persecucions; but penne  
 pe knyztis of pis beemoth/ pat is satha-  
 nas/ shulun make wondris/ zee whenne  
 pei maken persecucioun. Perfore pinke we  
 what shal be pat temptacioun of mannes  
 soule whenne pe pfituouse martir 3pueth his  
 body sugett to tormentis; & nepelese pe  
 tormentour dope myracles before hise 3zen/

whose vertue shal not be shaken pen fro  
pyllk grounde of pouztis/ whenne he pat  
tormentis bi betyngis shynep by synngys ?  
Gregor in pe two & pritti boke of hise moral.  
Pe .12. & .13. chapit.

For it is hard for to knowle among pe  
comyn peple antecrist & his meynne/ for  
her false pocrispe/ by pe whiche pei shal  
discepeue mych peple of pe world. Crist Mat. 7<sup>o</sup>  
warnis vs perfore to be war of false pro-  
phetis/ pe whiche shal come by fore hym  
at pe worldis eende/ in clopinge of sheep/ &  
wolues of rauelyn bndur colour of hoolynes;  
many pei shal discepeue as Crist himsilf  
seip. For pere shal be perilouse tymes/ [2] Thi. 3<sup>o</sup>.  
as Crist himsilf seip: and as seynt Poule [2 Thi. 4<sup>o</sup>]  
tellis/ pei shal not suffre hoolsum lore/

but bove a wey from trefowe/ & ben turned  
in to fables/ sechyng worldly wyngynge/  
ye whiche shul not spare to ye folk of God.

[1 Thi. 4º.] And opunly seip ye Spirit of God/ as  
Paul tellit/ pat in ye last dape shal many  
fallen from ye feip/ takyng hede to spiritis  
of errour/ & doctrine of deuelis/ spekyng  
in ypocrisie lesyngis & falsenesse; for whi/  
Cor. [11º.] seip Paul/ suche false apostlis ben wicked  
witchers/ transfigurid slyly into Cristis  
apostlis. And no merueyle/ for Sathanas  
transfigurip himsilk into an aungel of lizt/  
pennit it is no merueile if hise mynistris  
ben transfigurid as ministris of ryztwis-  
nesse/ whase eende shal be aftir her werkis.  
Ro. ult. Cristen men shulden marke suche/ & fle  
away fro hem/ for sicke seruen not to Crist/

but seruen to her wombe/ & pei ben fals per  
 wipal/ as seynt Paul witnessip/ pei discep-  
 uen pe hertis of innocentis be swet wordis/ &  
 plesyngis/ & oper feyned signes. Of pise  
 hit ben pat persen houses/ as pe apostil [2] Thi. 3º.  
 seip/ & ledyn wretched wommen chargid al  
 wip synnes; pe wheche be ledd wip diuerse  
 despres/ euer lernyng & neuer compnge to  
 knowyng of treupe; perfore as Jannes &  
 Mambres wipstoden Moyses/ so pise co-  
 rupt in mynde wipstoden treup; pe bntwisdom  
 of hem sopely to false shal be knowen. Pus  
 is pe peple failyng & in bileue blyndid: &  
 bi slepytes of antecrist & his meynne pe  
 peple is discepued. And he pat is not wip  
 Crist is azens Crist: & he pat is azenne  
 Crist is antecrist. Sepnt Jon pe euan- Luc. 2º.  
 Jo. 2º.

Jo. 12<sup>o</sup>.Jo. 21<sup>o</sup>.

gelist seide what tyme he lpued pat penne  
 weren many antecristis/ no wondre if nobo  
 be moo. By her werkis pei shal be knowen/  
 & also bi her wordis; pei shal contrarie  
 Crist bope in liff & lore. He pat mynys-  
 trip me folowe he me/ seip Crist; penne  
 most we nedis folowe hym/ bi oon weie/ or  
 bi oper; or ellis we forsake sopely hise mi-  
 nistris to be. For Crist bad Peter pat  
 he shuld folowe him/ & so shulden alle  
 popis be folowers of Petre/ for God gaue  
 pe power to Petre/ & hise successours; if  
 pei ben not his folowers pei han not his  
 power; & so it is bi bishopis pat also  
 shulden folowe. But take we heede to pe  
 popes & cardinals bope; to bishopis/ to  
 colectors/ to suffraganes also/ delegates/

¶ commysaries/ ¶ archedeekenes also/ ¶  
dekenes/ ¶ officials ¶ sequestris ; I feere  
to abbotes ¶ priours/ mynistris ¶ war-  
deyns/ ¶ to pise prouynciales/ ¶ to pe popes  
chapileyns/ to procuratours ¶ pledres/ to  
chauncelers/ to tresorers/ to sumnours/ ¶  
pardeners ; ¶ to pe popes noterers/ parsones  
¶ biskers/ ¶ prestis/ monkes/ chanouns/ ¶  
freris/ ankers ¶ hermytes ; to nunnes/ ¶  
sustris/ ¶ see hou pei folowen Crist for pe  
more partie. Antecrist as God shal sitt  
in pe chirche/ ¶ done many meruelis as  
now ben don a daies ; ¶ perfor loke wele in  
pi mynde/ ¶ knowe hise disciples/ whiche  
of alle pis meyne folowis oure Lord. Crist Cor. 8<sup>o</sup>.  
was pore/ ¶ pei ben riche/ as many men  
supposen. Crist was meke ¶ lowe/ ¶ pei M<sup>t</sup>. 11<sup>o</sup>.

Pet. 2<sup>o</sup>.Mt. 8<sup>o</sup>.Jo. 13<sup>o</sup>.Mt. 20<sup>o</sup>.Mt. 5<sup>o</sup>.Mt. 9<sup>o</sup>.

ful hiȝe & proude. Crist was suffryng &  
 forȝaue/ & pei wolde be awengid. Crist  
 forsoke worldly glorie/ & pei it sechyn fast.  
 Crist wold not worldly lordschip/ & pei cro-  
 ken fast to hem. Crist washid hiȝe disci-  
 ples feet/ lowely & mekely/ & pe pope wole  
 croune pe emperour wip hiȝ feet/ & suffere  
 men to kisse hem knelyng on here knees.  
 Crist cam to serue/ & pei sechen to be ser-  
 uid. Crist ȝed on hiȝe feet & hiȝe disciples  
 wip him/ to teche & turne pe peple in colde  
 & in hete/ & in weete/ & in driȝe; pe pope &  
 opere bischopes wole kepe here feet ful cleene  
 wip scarlett & cordeuane/ & sum tyme wip  
 sendales/ wip golde/ wip siluer & silk pre-  
 ciouſely dȝt. Crist ȝeed in gret swoot &  
 swoynke; & pei sitten in here proude castells

twip here proude meynnee/ & kepe hem bisply  
fro ze sunne brennyng. Crist prechid/ &  
blessid; & pei cursen/ & blessen ful seel-  
den. Crist fleed from secular lordschip & [Jo. 6°.]  
office; pei procuren fast to haue it. Crist  
zaue frely; & pei sellen boy bodily goodis &  
goostly. Crist droof oute of pe temple hy- [Mt. 13°]  
zers & sellers; & pei suffren in pe temple  
many comun chapmen/ pat mynystren pe  
sacramentis to pe comyn peple/ & pei ben  
wele alowed of hem for parte of her wynn-  
nyng; ze twip her wenche & her cradel  
knouen at pe fulle. Crist sate amonge [Jo. 21°]  
hise discyples/ & serued hem at pe mete  
ful porly lowe on pe erpe; & pei tolen  
sitt ful hye in furst sittingis at pe  
sopers/ & in first chaires in churche/ &



[M. 4<sup>o</sup>.]

in chapellis/ & coueyten salutaciouns of  
 kynngis/ qwenis/ & grete lordis serupd glo-  
 riousely; not amonge pe pore pule as oure  
 Jhc̄ did; wip siluer bessel pei ben serupd  
 curiously/ & wip long knelyngis & men to  
 kerue here morsellis/ wip tagged clothes &  
 crakowe pykis/ pat blasfemen God wip  
 many cursid opys bsd in here courtis/ wip  
 many oper synnes as men may see al dape;  
 so didden not Cristis company whiche he  
 ledde wip him. Crist was in pe hilles wip  
 wepyng & preiers/ walkyng & tempted of  
 pe feende; & pei sitten in castels & townes  
 wip mynstralcie & lauztur/ wip tregetours  
 & tomblers/ wip gestours & sapers; & pe  
 pore hungry shal sitt wip oute at pe zate/  
 he wole not zitt seruen hym hymselef/ for

shame hym penkþ it were; but him gladdē  
 & myrie he makþ wip þore mennis godis.  
 Þei bsen no redynge at þe mete/ but if it  
 be of gestours/ or of Kon Andrewē/ or his  
 douzter/ þe cretals/ & þe clementynes. But Jo. 6°.  
 Crist dressid brede & fische wip hise owne  
 handes/ & sawe himsilk hou it was deled to  
 þe hungry folk. Crist lay & slept in a boot Mt. 8°. Luc. 8°.  
 bpon þe harde bordes; & þei sleppn ful soft  
 in ful eesi beddis/ & loke pat noon awake  
 hem til þei han slept riȝt ynowe. Crist had  
 noo chaumburlaynes/ but þe fischers crynge [Mt. 14°.]  
 on him in þe tempest of þe see/ whenne þei  
 weren for dredde to perischyn; pere chaum-  
 burleyns shal be redy wip marschal &  
 bsssher to kepe þe chaumbur & halle of nypse  
 & dyn; & þe porter at þe zate to kepen oute

Mat. 21<sup>o</sup>.

Luc. 2<sup>o</sup>.

pe pore/ haue pei neuer so myche nede/ her  
lord pei boolen not a wake. Crist fastid lene  
& hungry/ wipouten mete & drynke; pei  
han many purypours at many diuerse che-  
pyngis to gete metes of pe best pat outwhere  
may be founden/ well ditz wip spicerie  
chaud & plusechaud/ wip sauces & spropis  
colour out of kynde. Crist souzt frut on pe  
tree/ & fonde noon peronne whenne he was  
ful hungry/ & traueled on hise feete; pei  
wole haue many kynnos frutes to make  
digestioun. Crist lape in a stable bi thoir  
an oxe & an asse/ & a fewe cloutes/ for pe  
place was narowe; & pei in gay chaumbres  
wip riche clopes/ & curteynes/ & qwiltis/  
wip tapites & qwoisschyns spradde al a  
boute/ & pe wallis peyntid/ & swete smel

per inne. Crist heeled þe puple of sekenesse M<sup>r</sup>. 4<sup>o</sup>.  
¶ & synne/ & worouzt many myracles/ & also  
hise discyples; þei donne noone of þise but  
nurischen hem per inne. Crist was aspied M<sup>r</sup>. 22<sup>o</sup>.  
to be cauzt of pharisees & of herodianes;  
þei senden to catch treue men wip writtes &  
commysissions/ as þei were kynges hem-  
self/ & senden here disciplis in pharisees  
clopinge. Crist chese to hym pore men & M<sup>r</sup>. 10<sup>o</sup>.  
meke; þei chesen to hem boosters sotill men  
& slyze/ riche/ proude/ & Japers. Crist  
fedde þe needy pore; & þei þe riche & twelþi.  
Crist's almes þat he had gedre to fede pore M<sup>r</sup>. 14<sup>o</sup>.  
nedy/ was encreased to twelue lepful; but þe  
almes of þise bischoppes of so old synne/  
is gedred for a certeyn rente 3er bi 3er in  
lecherie to lige. Crist forsoke; & þei taken

Mt. 21<sup>o</sup>.Luc. 2<sup>o</sup>.

ye pore/ haue pei neuer so myche nede/ her  
 lord pei wolen not a wake. Crist fastid lene  
 & hungry/ wipouten mete & drynke; pei  
 han many purupours at many diuerse che-  
 pyngis to gete metes of ye best pat outwhere  
 may be founden/ well ditz wip spicerie  
 chaud & plusechaud/ wip sauces & syropis  
 colour out of kynde. Crist souzt frut on ye  
 tree/ & fonde noon peronne whenne he was  
 ful hungry/ & traueled on hise feete; pei  
 wole haue many kynnos frutes to make  
 digestioun. Crist laye in a stable bi thoir  
 an ox & an asse/ & a fewe cloutes/ for ye  
 place was narrowe; & pei in gay chaumbres  
 wip riche clopes/ & curteynes/ & qwoiltis/  
 wip tapites & qwoisschyns spradde al a  
 bout/ & ye wallis pepntid/ & swete smel

per inne. Crist heeled þe puple of sekenesse M<sup>r</sup>. 4<sup>o</sup>.  
 & synne/ & wrouzt many myracles/ & also  
 hise discyples; þei donne noone of þise but  
 nurischen hem per inne. Crist was aspied M<sup>r</sup>. 22<sup>o</sup>.  
 to be cauzt of pharisees & of herodianes;  
 þei senden to catch treue men wiþ writtes &  
 commyscions/ as þei were kynges hem-  
 self/ & senden here disciplis in pharisees  
 clopinge. Crist chese to hym pore men & M<sup>r</sup>. 10<sup>o</sup>.  
 meke; þei chesen to hem boosters sotill men  
 & slyze/ riche/ proude/ & Japers. Crist  
 fedde þe needy pore; & þei þe riche & twelþi.  
 Crist's almes þat he had gedre to fede pore M<sup>r</sup>. 14<sup>o</sup>.  
 nedý/ was encresed to twelue lepful; but þe  
 almes of þise bischoppes of so old synne/  
 is gedred for a certeyn rente 3er hí 3er in  
 lecherie to lige. Crist forsoke; & þei taken

ziftes ful grete. Crist zaue; & pei fast  
 holden. Crist purchased heuen; & pei  
 lordshipes in erpe to be riche. Crist roode  
 symply on an asse; & pei on fatt pal-  
 freyes/ & it fallep not pe discyples to be  
 aboute his maystir. He had twelue goynge  
 aboute on her feet; hem followep many a  
 grete horse/ wip iestours & japers on hake-  
 nyes bak/ wip swordis & bokilers/ as it  
 were to a batayle/ & wip knyghtes at robes  
 & fees often to leden her bridelis. Crist  
 rode on a fardel of hise discyples clopis; &  
 pei in gilt sadlis ful of gaye stones & gaye  
 harnes per to. Crist was pursued; & pei  
 pursue. Crist was dispisid; & pei dispy-  
 sen. Crist zaue power; & pei taken away.  
 Crist made fre men; & pei maken bonde.

Crist bouzt out prisiones ; pei prisonen.  
 Crist loused ; & pei binden. Crist reised  
 to lyue ; & pei bryngen to depe. Crist for- Jo. 2°.   
 soke his wille ; pei seken hers be it ryzt or  
 wronge. Crist had preche ; & pei bidden Luc. 24°.   
 leue in payne of prisonyng/ saue oonly pei M<sup>t</sup>. ult.   
 to whom pei zpuen leue bnto. Crist tauzt  
 pe gospel frely/ & also hise disciples ; & pei  
 sellen & here disciplis hope prayer & prech-  
 ynge. Crist tasted eysel ; & pei nolden non Luc. 10°.   
 but goode wynez. Crist was naked/ beten/  
 & shourged/ & false borne bpon ; & pei ben  
 furrid wiy preciouze cloyes iche day for to  
 chaunge. Crist cam to pe seeke & to pe M<sup>t</sup>. 4°.   
 synful/ whenne pei wolde amende hem ;  
 pei spurnen hem/ & senden astur hem/ be  
 pei neuer so pore/ & taken non hede to her



- myscheef/ but cursen hem if pei cummen  
not ; & if pei comen pei wonden oft worse a  
wey penne pei ydur comen/ bope porer/ &  
sorier/ & seker in soule ; but pei weren  
hugely comfortid whom Crist come bnto.
- Mc. 8°. He was not chargeuse ; but pei ben. Crist  
hadde pite ; but pei han non. Crist was  
mylde ; but pei ben cruel. Crist praised pe  
pore ; but pei hem dyspysen. Crist ex-  
cusid ; & pei schlaundren falsely. Crist seid  
sop ; & pei lyzen falsely. Crist demp ryz ;  
& pep demen wronge. Crist loued pe goode ;  
& pei hem haten/ & if pei seyne treupe/  
sore pei punischen hem. Pei maken men  
to swere/ pere he had leue. Pei putten grete  
penaunce bnto men/ pere Cristis charge is  
lyt. Crist made oo lawe & pei maken
- M. 5°.

anoper laboe/ wip many constitutions. Pei  
weren ringis on here fyngetes/ wip riche  
preciousse stoonen; but Crist used noone  
suche/ but naples in hondes. Pei weren  
riche perles wip croosses in here handis/  
or ellis borne before hem wip siluer wel t  
gilted/ to haue perby a worship of pis false  
worlde. Crist was crowned wip thornes/  
beten bake & syde/ his crosse was borne  
for dispite/ & theron he hanged; he toke pe  
crosse of penaunce/ & so he had hise dis-  
cyples; pei taken pe crosse of pride & here  
disciples. He preied forgyueness of his  
fadre for hem pat trespassedd for hym;  
pei prayen to kynges pat pei moten be  
benged on hem pat trespassen not/ tohenne  
pei azeppn her wille don ouzt/ pouz it be

Luc. 2°.

Goddís lawe. Crist had þe pule to kenne his lawe; & þei seyne naye. Crist blessed hem þat heren his word; & þei seyn þei ben a cursid. Crist spake to þe fend in hise þre temptaciouns/ & he blamed hym not for he legged Goddís lawe; but antecrist & hise seyne now þat men owen not to commyn wiþ trewe prechours/ ne for to speke wiþ hem/ & it is vnleful to letod men to speke of Goddís lawe; but þei may suffren hem to speke of al filþe & synne/ & wil not punyche þerfore & make hem to forswere it/ as þei maken cristen men to forswere Goddís lawe. Crist had men preche þe gospel to euery creature; & þei seyn nouzt so hardy/ but þei wole þat men preche fables & lesyngis/ & þerto graunte lettre/

Nota.

¶ I seel/ I many dayes of pardonne. Crist  
confermed his lawe I wip his dep approued  
hit; I pei ben busy aboute hou pei motone  
distrupe it/ I magnifize pe popis lawe more  
penne Ihū Cristys lawe. Crist lyued in <sup>Ma. 26.</sup>  
pouert al his lyf; I pei han clene forsake  
it. Crist I hise humyly eten wip here  
fingurs/ ze pouz he were chef bischop/ I  
kynge son alworpiest/ wip outen pride of  
siluer spones/ or such worldly tresour.  
Crist bad hise discyples selle I yue to <sup>Jo. 13.</sup>  
pore men; I pei byzen lordschepes/ I pllen  
pore men. Crist gabe his life for hise  
breper/ I so reuolod hise shepe; pei wolde  
not yue her moke to help here neddy brepern/  
but leten here shep perishen/ I taken of  
hem I plucken a wey pe wolde as non

herdis/ but as hired hynes waften her owne  
 auauntage. Crist auaunsið hise disciples  
 by freedom of his passioun; þei hyren by  
 symonge & sleightes/ by ziftes/ praier/ &  
 seruise to secular lordis. Crist abood vpon  
 his flok wiþ hunger/ purst/ & colde; þei  
 taken a weie & plucke a weie fro þe flok þe  
 donge/ mylke/ and wolle/ to dwelle & to  
 sojourne wiþ lordis & wiþ ladies/ to write  
 to þe kynges seel/ & hold secular courtes to  
 byze & to selle/ & to cast at þe countes  
 kychn clerkis & stywardis. Antecrist  
 holdeþ hym a payzed of þis/ & punysþeþ  
 hem not perfor; but if þei wolde lerne to  
 preche/ sore shul þei a bigge. Crist parted  
 wiþ folke of goodis pat he had; þei wolde  
 vnneþis for ȝnue a peny/ but raper plete

perfore. Crist had pees ; pei maken woerr.  
 He saued ; & pei sleu. Crist tauzt obe- Luc. 24°.  
 diens to his fader ; pei seyn it falley to  
 hem. Crist had kepe hise biddynngis ; &  
 pei bidden kepe hers. Crist confermed oo  
 lawe ; pei maken many moo. Crist had  
 kepe his reule ; pei bidden kepe oper mennes  
 for ye more perfectioun pat synful men  
 maden. Crist had hem be no lordis ; pei M<sup>r</sup>. 20°.  
 seyn pat pei wolen. Crist worschippid oon  
 God ye fadir ; pei worschypen many moo/  
 & seyn it falley hem to graunte men heuen  
 blisse. Per Crist zyuep it aloone pat is  
 hope God & man/ & zit pei sellen it for  
 mony/ al pat pei mape ; as pardons/ in-  
 dulgencis/ & opre dispensaciouns. Crist  
 biddey pou shalt not slee ; pei zyuen par-

dons to slee/ & to mayntene berres to be  
benged on her enemyes/ azenes Crist lore.  
Crist biddiþ do good for puel/ & þei done  
puel for good. Crist wold þat þei bisiteden  
prisouners/ & comfordiden hem/ & dilpuer  
hem ; þei discounforten treu men/ & put-  
ten hem in prison for bisityng of cristen  
men/ for drede lest þe trewe shulde be  
knowe. Crist had neuer suche prisons to  
pyne in hise breperen/ ne noon of hise apos-  
tles þat folowed hym. Crist tauzt hou men  
shulden blame her brepern pries whenne þei  
haden trespassed/ & after hou þei shulden  
here hem ; but antecrist & hisen seyne þat  
þei han founden a bettur to kille hem in her  
prisun/ peyned wiþ hard bondes to make  
hem reuoke þe trewe ; and to graunte her

wille/ for her worldly wyngng/ of offring  
to maumetis/ & takng of temporaltees  
enuenymed. Crist had no proper place to Luc. 9°.  
rest on his hed; antecrist and hise han  
many curiouse & rich/ made wip-wrong  
geten goodis & wip sotil beggng. Crist  
had but oon Judas/ pe whiche bare his Jo. 12°.  
purse; hut antecrist hap many/ & also hise  
discypples. Crist charged Peter priës to kepe Jo. 12°.  
wele hise shepe; antecrist chargip mych  
more Judas for his money/ & reckenyng  
he sekip of hit/ wip punyschyng ful  
stronge/ penne for pe seeke shepe of Crist  
fare pei neuer so puel. ¶ Crist syp I ful  
mekelp/ & pei seyn we forwirship; for if  
a pore man speke so/ antecrist wolde de-  
deyne; if hise clerkis cunne speke sayre



latyne/ lyzen þei neuer so puel as hostors  
 & braggars/ he alowey þem wele; & he  
 oper men neuer so hooly & kepen Goddis  
 laboe/ lefode ydiotis þei ben cleppn/ & litl  
 þei sett bi hem; but Crist chese sichen of  
 alle to be next hym. Crist chese to him  
 wepers; & þei chesen to hem myrre syngers.  
 Crist ȝaue goostly goodis to men/ & had  
 .pe shulde not tell; þei ȝyuen her ȝftes to  
 haue a name & wurshippes of þis fals  
 world; to mynstralles & messangers to crie  
 her name a boutte; to lode lyzers/ & fla-  
 terers/ & to false freris pat blynden myche  
 puple bi colour of her cloyes/ pe wherhe  
 were neuer grounded of God/ ne he noon  
 of hise apostles. Crist made his bois hize  
 vpon pe crosse hangynge; þei maken a

grete love voice in blissynge/ & masse  
synngynge pontificaly. Crist had noon se-  
culer courtes to plete & to mote; but ante-  
crist & hisen han wip hem men of lawe for  
fees to amercy pe cely puple wipouten any  
mercy. Crist in townes & citees hunted out  
feendis wip pe wordis of his moupe of men  
pat pei dwelled inne; & pei huntun out pe  
wildē deer/ pe fox/ pe hare/ in here closed  
parkes/ wip crize/ & hornes blowynge/ wip  
racches & rennyng/ houndes & brodehookid  
arobes/ nurished by ful busily wip pore  
mennes godes. God was clepid hooly fadre  
of Ihu Crist his sone; pe pope is clepid  
hooliest fadre of antecristes children; & he  
takey pat name upon hym wip lucifer's  
pride; hise disciples seyen pat he is God

Luc. 2°.

in erpe/ & we ben tauzte in Cristis lawe to  
 haue but oo God. Crist satt in pe temple  
 axpng & hering; & pei syten in pe tronex  
 wip gloriouse myters sugpng & dempnyng her  
 owne made lawes pe demonyes causes/  
 longe to plete for a litle pat sone myzt be  
 termyned by pe oppn lawe of God/ if pei  
 wolde use it; but yen were here wyppnyng  
 lost & also here lawes. Crist tauzt for  
 what cause a man myzt leue his wiff; &  
 pei wolep make deuors as hemsilk lskip/ &  
 so pei pilen pe pore puple/ & pe kingis  
 rewme. Crist & hise apostlis weren large  
 to pe puple; but he & hise disciples don  
 many extorcionis to pe pore puple. Crist  
 counselled generaly for pe commyn profyt;  
 pei wole be kynges conselers for here owne

profit/ & make striff per pees shulde be bi  
twix kyngis & her puple. Crist sende pe  
hooly Goost in lownes to teche his puple;  
pei senden maundementis pikke aboute for  
couetise of beniaunce to curse & to putte out  
of chirche for rebelnesse to hem; but pe  
grete bicloue men pei dor not don bnto for  
rebelnes ageyns God & brekpng of his lawe.

Crist graunted pe theef to be wip hym in Luc. 23<sup>o</sup>.  
paradis; he shal commaunde as hisen tel-  
len pe angel of God to beren what soule pat  
hym lyk to pe blisse of heuen. Crist ful-  
fillud al pe oolde lawe & pe newe; & pat  
pise bischops kunnen hem hope betokenep  
her mytres; if al pei kepen neiper/ but  
oonly pe popis. And who so lokep her sy-  
monie/ pat pei breken al daye/ & preten

fast to brenne þe bokes that Goddis lawe  
is inne. Crist did heele to Zacheus hous  
whenne þat he it bisited; þei suspenden  
men & chīrches/ bope auters & superaltares/  
but men biȝen here blessyngis for many  
markus & poundus. Þe pariche getip pere  
no masse ne sacramentis. Heiȝer þei wole  
enterdite þe londe if lordis wil reue hem  
þis/ if al it be þe grete cause of þe distrug-  
ing of þis rewme; Crist bsd neuer þat  
craft/ ne noon of hise apostles. Crist wole  
þat men knowen hise prestis by kepyng of  
hise lawe & loue þat þei han pertyo/ & by  
her hooly lif/ by loue & charite/ & bi her  
hooly prechyng/ bi hooly ocupacioun/ & bi  
her biȝy praier/ by pornesse/ & penaunce  
doynge/ & bi her meke paciens; but ante-

crist makþ hise knowen by crowne & berdes  
schaupnge/ bi ich zeres obedience þei swe-  
ren on to hym/ bi tittle & bi dymysories/  
& bi curpouse synngngus; bi gedryng bp of  
tythes/ messe penyes/ & offringus; bi þe  
golden trentals & salaries to synge/ bi  
pardenyngstours/ & procuratours; bi peter-  
pens gederynge/ bi sute and seruyse pat  
þei owen to seynes & to chapitres/ bi her  
christhe sellynge & houselpens takynge/  
& bi her seuenpeny wedding/ & halibwater  
sprynngnge; bi þe tourshipes pat þei taken/  
& her proude arape/ & blessyngis pat þei  
þuen to antecristis clerkis/ to pronounce  
wele here nedis to begge of þe puple; & zitt  
manþ moo markes hay antecrist þuen hem.  
Antecrist makeþ men to drede more his let-

Jo. 20°.

ter & his seel/ tohenne pat it is sent/ penne  
 pe kynges letter/ or pe brekynge of pe bestis  
 of God; and more makeþ he men to drede  
 his curse/ be it riȝt or be it wrong/ penne  
 pe curse of Ihū Crist/ or al pe hooly Tri-  
 nite/ for he harder al day punyschþ as  
 alday now men may see. Crist blew on  
 hise disciples/ & gaue hem pe hooly Goost;  
 þei blowen on hem a stynkand breþe/ &  
 ȝyuen to hem pe lepre by symonþe synne  
 wiþ inne here soules. Crist weddid not  
 hymself ne noon of hise to oon certeyne  
 cloþing for pe tyme of here lynes/ as ante-  
 crist doþ/ ne wiþ bekus/ ne wiþ dugardes/  
 as ypocritis ben. Crist was sogett to his  
 lowe; þei clepen hem peeris of pe retome.  
 Crist chees to his officers pe pore chast &

hooly ; he taky to hise officers for half ye  
wynnyng couetouse lecherouse his cha-  
pifers to hoolden/ & for to proue testamen-  
tis for litel soule heele/ to sett pereon her  
syngnet for a certeyne moneye. And be ye  
seketours neuer so false pei seyn no more  
to hem ; but Crist had to ye pore man/ let  
ye dede birpe ye dede/ wbenne he wolde  
haue biried his fader/ he had hym folowe  
hym. Crist had hem pat he correctid go &  
synne no more ; pei enioynen hem to brede  
& watur & to go barefote/ & so offren vnto  
certeyn ymages candles/ & make to synge  
masses hemself for to saue/ and to go in  
breche & shurte aboute churche & cheppynge/  
or to stonde at ye fonte wip a tapur brenn-  
yng. If Cristis lawe teche not me/ it is false



Jo. 20°.

ter & his seel/ whenne pat it is sent/ penne  
 pe kynges letter/ or pe brekynge of pe bestis  
 of God; and more makey he men to drede  
 his curse/ be it rízt or be it wrong/ penne  
 pe curse of Ihū Críst/ or al pe hooly Tri-  
 nity/ for he harder al day punyschíþ as  
 alday now men may see. Críst blew on  
 hise discíþles/ & gaue hem pe hooly Goost;  
 þei blowen on hem a stynkand brepe/ &  
 ȝruen to hem pe lepre by symonge synne  
 wíþ inne here soules. Críst wedded not  
 hymself ne noon of hise to oon certeyne  
 cloþing for pe tyme of here lynes/ as ante-  
 crist doþ/ ne wíþ bekus/ ne wíþ dugardes/  
 as ypocritis ben. Críst was sogett to his  
 lowe; þei clepen hem peeris of pe reforme.  
 Críst chees to his officers pe pore chast &

hooly ; he takip to hise officers for half pe  
wonnynge couetouse lecherouse his cha-  
pīters to hooden/ & for to proue testamen-  
tis for litel soule heele/ to sett pereon her  
syngnet for a certeyne moneye. And be pe  
sekētours neuer so false pei seyn no more  
to hem ; but Crist had to pe pore man/ let  
pe dede bīrpe pe dede/ wbenne he wolde  
haue bīried his fader/ he had hym folowe  
hym. Crist had hem pat he correctid go &  
synne no more ; pei enioynen hem to brede  
& watur & to go barefote/ & so offren unto  
certeyn ymages candles/ & make to synge  
masses hemself for to saue/ and to go in  
breche & shurte aboute church & cheppnge/  
or to stonde at pe fonte wip a tapur brenn-  
yng. If Cristis lawe teche not me/ it is false

Mt. 2º.

Jo. 2º.

Mt. 26º.

mannes fyndynges/ summe bi þe purs/ al  
 if þei trespasse not. Crist wiþhelde no men  
 of lawe ne pleders at þe barr for robes &  
 fees/ 3er by 3er to tople for worldly cause :  
 but eyn þe techþ þe contrarie pleyndy in  
 hise gospel. Loke Cristis copborde/ &  
 hors ; & þei ben ful unlichþ ; for he was  
 at þe mete where six watour pottes weren/ &  
 he was þe worpiest in pat place. Crist sent  
 about seuentþ & two disciples to preche/ &  
 þei senden aboute foure sectis of beggers/  
 wheche men wenen pat brouzt in þe feip  
 sþ þe fend was loosed/ to 3ue pardon & to  
 selle hou euer hem likþ ; þe apostles & þe  
 seuentþ graunted neuer noon sich. A3eyne  
 Crist was gret crie of þe cursed Jewes/ &  
 of scribes/ & of prestis/ & of pharisees/

crucifige; but antecristis meyne wil haue grete ryngynge wip alle pe bellis in towne/ where pat pei comen wip gret processoun/ or ellis pei wole be wrope. Crist comaunded hise discyples whenne he sent hem forpe before hym/ in to houses/ or in to castelles/ pees to be in pis house. Antecristis meyne senden a somer wip a belle pei seyne to warne pe puple to conferme here children. Crist chese to hise discyples pe foolys of pis world; antecrist chesep to hise discyples pe sotil & slyze/ to be in grete offices wip lordes & kynges. Crist loued more pe treue prestis penne pise worldly goods; he & hise tellen more bi strumpetis prestis/ & more pei shal be sett by & wurshipped whenne pei comen to her paleises/ for pei bryngen

wip hem her rent; & for her wenches & for  
 her children/ hem pei tolen not prisoun/  
 but make hem pentauncers. Crist was  
 byried in a gardeyne in a pore monument;  
 pei ben buried wip many a torche wip grete  
 solempnyte/ in tombes corue & pepnte glo-  
 riously dyzte/ portreied thowpne angels to  
 berene here soules in to heuen; wip ful  
 riche heerses & grete festis astir. It is to  
 drede lest here soules ben biried in helle  
 wip pe deuiles. Hou may pei seie for  
 shame pat pei folowen Crist truly? I can  
 not see no popnt pat pei folowe him inne.  
 What wondur is it panne if pe puple/ so  
 grete as pei ben/ folowe hem blyndly in to  
 helle by pe broode weye; for pei gon not  
 pe streijt weie pat Ihu Crist zede. Penne

many men knowen oppnly inow; antecristis meynne: many lordis & ladies holden fast wip hem pat hyen in lustis & lecherie/ tirauntrie & pride; justices & marchaundes pat falsly geten goodis & oper false men of craft/ & myche common puple/ mangwel- lers & reues / & mysse beleeyng folk pei blynden wip pat ypocrisie & by her shreude ensaumple/ bi her fals flatering/ bi her feyned prepers/ & by her bngrounded schriftes & false absoluciouns bouzt at pe court of Roome/ pat makip pis land ful feble. God graunt pise lordes grace to take tent perto/ to bisp hem for pe cause of God more penne for her owne; for penne pei shulden turne to God/ pe while God is wip hem; & ellis pei ben consentours to

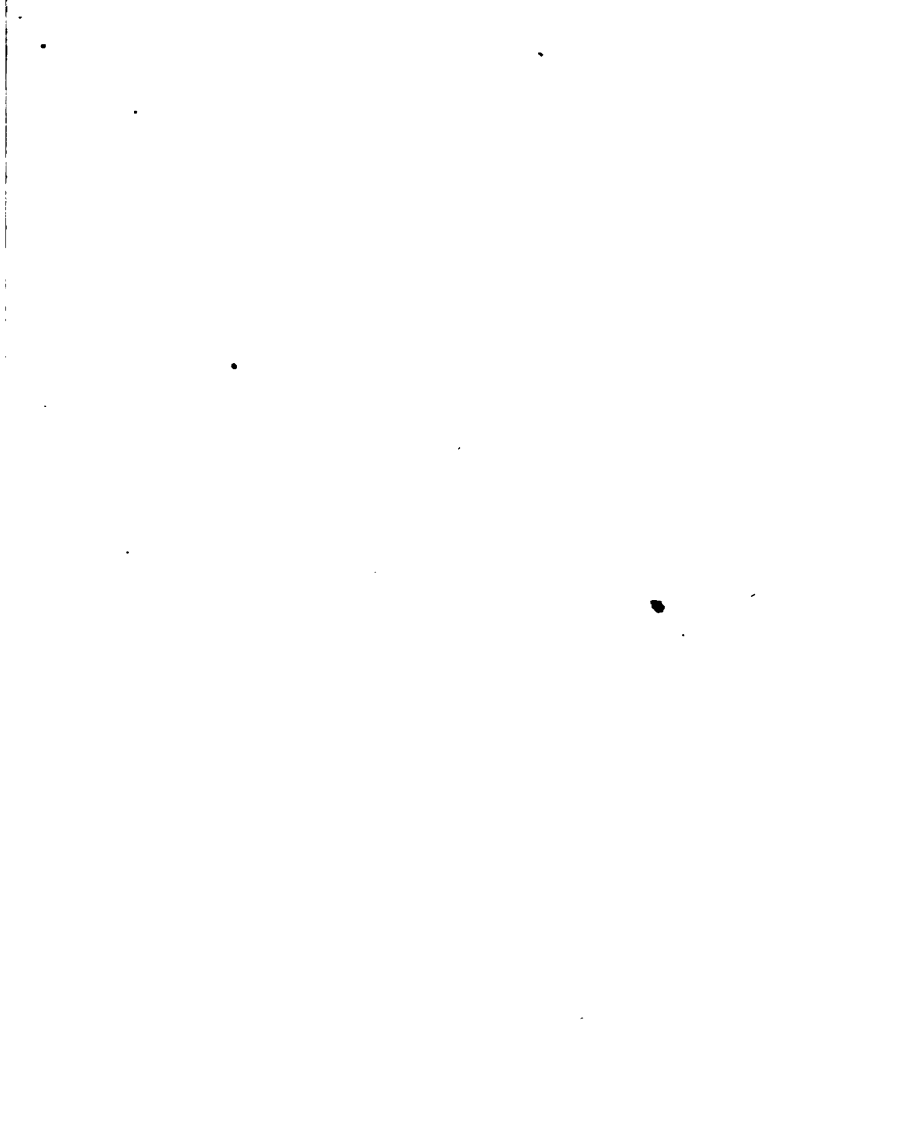
antecrist/ & God is azens hem. For bet-  
 tur cause was neber noon penne is pe cause  
 of God; if pere hertis saylen hem here pei  
 ben not Goddis knyttis/ for pei shulden for  
 Crist sheden here owne blood.

God distruze antecristis power for pi  
 grete myzte/ & leet vs neuer turne to hym/  
 but helpe vs to wipstond hym wip loue &  
 charite/ for helpe of Cristis chirche. For  
 Crist seip/ In paciens shal ze kepe youre  
 soules/ to suffre hard for his sake/ & for  
 oure owne synne. Crist graunt  
 vs grace perto/ and  
 heuen blisse.

Amen.

## NOTES.







## Notes.

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**A**S the foregoing Tracts have been edited from a single MS., in the hope of drawing attention to the historical importance of *Wycliffe's* writings, no attempt will be made to settle doubtful readings in the text. The Editor does not aim at producing a complete edition, and has therefore laboured only to represent with accuracy the text of the *Dublin MS.*

The following notes will be confined to the verification of the author's quotations, and to such explanations of obscure words or allu-

sions as are necessary for rendering the text intelligible to an ordinary reader. The Glossary, it is hoped, will give some additional assistance in this latter object.

PAGE iii. line 2.

*hāp prē partīs.*

p. iv. v.

This tripartite division of the Church, and the argument founded on it, contains the fundamental error committed by *Wycliffe* and his followers, which infected and distorted their whole theology. It will be observed that our author denies, in express terms, that the reprobate, during their lifetime on earth, can in any sense be considered members of the Church; for, he argues, "Christ vouchsafeth to call the Church His Spouse," but "cursed men he clepeth fiends;" therefore if such men were members of the Church, we should be forced to infer

that "Christ hath wedded the fiend," contrary to what *St. Paul* asserts, "that Christ communeth not with *Belial*."

From this doctrine, the inference is drawn that "every member of holy Church shall be saved with Christ:" although so long as we be militant here, we never can know whether we be members of holy Church or no.

This fundamental position of *Wycliffe's* theology must be carefully borne in mind, if we would fully understand his system; especially as various forms of the same error are still prevalent, and a modern reader, who is not a professional Divine, may not at first sight be able to detect all the bearings and consequences of the doctrine.

It is the prerogative of the *New Jerusalem* that into her "there shall in nowise enter anything that defileth:" but in the Church now militant on earth, tares as well as wheat are

Rev. xxi.  
27.

Heb. vi. 4.

Opp. tom.  
vii. 568.  
Ed. Vallar-  
sii.

found, and it is the will of God that both shall grow there together, until the harvest. It is the great and fearful aggravation of the sin of the reprobate, that they are corrupt members of Christ; that they knew their Lord's will, but did it not; that they were made members of Christ in baptism, and having been once enlightened, tasting of the heavenly gift, and made partakers of the Holy Ghost, did nevertheless fall away, and in their lives and conversation deny the Lord that bought them. Thus *S. Jerome*, commenting on Eph. i. 22, says: "*Quomodo enim caput plurima sibi habet membra subjecta, e quibus sunt nonnulla vitiosa et debilia, ita et Dominus noster JESUS CHRISTUS, quum sit Caput ecclesie, habet membra eos omnes, qui in ecclesia congregantur, tam sanctos videlicet, quam peccatores; sed sanctos voluntate, peccatores vero sibi necessitate subjectos.*"

PAGE iii. line 5.

conteyney aungelis &amp; blessid men.

*“Manifestum est autem quod ad unum finem, qui est gloriæ divinæ fruitionis, ordinantur et homines et angeli. Unde corpus Ecclesiæ mysticum non solum consistit ex hominibus, sed etiam ex angelis.”* S. Thom. Summæ 3. q. 8. 4, corp.

PAGE v. line 11.

but as God wole of pre þingis.

The allusion here is probably to Prov. xxx. 18, 19: *“Tria sunt difficilia mihi, et quartum penitus ignoro. Viam aquilæ in cælo, viam colubri super petram, viam navis in medio mari, et viam viri in adolescentia.”* but for the fourth uncertainty our author substitutes, probably as a mystical interpretation, “whether we ben

of the Chirche," our life in this world being, as it were, "*via viri in adolescentia.*"

PAGE ix. line 7.

as cronyklys seien.

Ap. Orth.  
Grat. Fasci-  
cul. tom. i.  
p. 273, ed.  
Brown.

In the *Articuli Johannis Wiclefi in Concil. Constant. damnati* (sect. *Contra Papam*), we find the following: "*Papa et Cardinales non fuerunt ordinati a Domino, sed per Diabolum introducti. In cujus signum nomen Papæ vel Cardinalium non inseritur in Scriptura, sed ut Chronicantes referunt, quando venenum effusum est in ecclesiam, est inventum.*" And again, another

Ibid.

of the condemned articles is, "*Certum videtur ex Chronicis, quod non a Christo, sed a Cæsare Constantino, Romanus episcopus accepit, vel potius usurpavit potestatem.*" See also *Artic. Wiclefi xlv.*, of which *Art. xxxiii.* is as follows:

Ibid. p. 290,  
et Von der  
Hardt, Con-  
cil. Cons-  
tant. tom.  
iii. p. 199.

"*Sylvester Papa et Constantinus Imperator erraverunt, Ecclesiam dilando.*"

The allusion to the "*Cronykis*," and the statement that the endowment of the Church by the Emperor was the suggestion of the Devil, are explained by the following passage in the Chronicle of *Thomas Sprott*: "*A. iii. c. xv.*" [i. e. A. D. 315] "*Constantinus baptizatur a Sancto Sylvestro, et tum ditavit Ecclesiam Romanam libertatibus, prædiis, et possessionibus, et dedit sedem suam imperialem Sancto Petro, et suis successoribus. Et illo tempore Dyabolus in aere volando clamavit, Hodie venenum ecclesiis Dei infusum est.*" This story is also alluded to by *Johannes de Parisiis*, in his book *De potest. regia et papali*, cap. xxii. Speaking of the donation of *Constantine*, he says: "*Quod vero Deo displicuerit ex hoc sumitur argumentum, quod legitur in vita B. Sylvestri Papæ, quod in donatione illa audita est vox angelorum, dicentium in aere, Hodie in Ecclesia venenum effusum est.*"

Ed. Hearne,  
Oxon. 1719,  
p. 48.

Ap. Goldast. Monarch. S. Rom. Imp. tom. ii. p. 140.



PAGE x. line 11.

pat he is ebene wiþ þe manhed of Crist.

Decretal.  
lib. i. tit. vii.  
c. 3.

Our author here probably refers to the well-known passage of the Canon law, where Pope *Innocent III.* says of the Roman Pontiff, "*qui non puri hominis, sed veri Dei vicem gerit in terris.*" Upon which the Gloss remarks: "*unde dicitur habere cæleste arbitrium; et ideo etiam naturam rerum immutat, substantialia unius rei applicando alii; de nullo potest aliquid facere; et sententiam quæ nulla est facit aliquam; quia in his, quæ vult, ei est pro ratione voluntas; nec est qui ei dicat, cur ita facis? Ipse enim potest supra jus dispensare. Idem de injustitia potest facere justitiam, corrigendo jura, et mutando; et plenitudinem obtinet potestatis.*"

With this doctrine before him, thus taught authoritatively, *Wycliffe* might very fairly com-

plain that "some men" attribute to the Pope the power of doing on earth "whatever him liketh."

Another Gloss, on the same passage, explains, that although the Pope is Vice-God, *veri Dei vicem gerit*, he is also Vice-Man, i. e. Vice-Christ; *vicem gerit veri hominis, qui etiam aliquid est secundum quod homo, et est verus Deus, et verus homo*. This is the doctrine to which our author seems to allude to when he says that some men make the Pope "even with," or equal to, "the manhood of Christ."

For the numerous titles of honour which have been given to the Roman Pontiff, by various authorities, the reader may consult *Bzovius, Pontifex Romanus*, pp. 50, sq. *Col. Agripp.* 1619. Amongst others, this author quotes *Wycliffe* himself, as having given the Pope the title of *summus Christi Vicarius in terris*, in his Epist. to *Urban VI.*, ap. *Fox. Rerum gestar. in Eccl. Comment.*, lib. i. p. 16. Basil. 1559.

PAGE xi. line 2.

only in oo siche prest.

This passage must have been written subsequently to the year 1379, when the great schism between the rival Popes *Urban VI.* and *Clement VII.* began. One of the Articles condemned in the Council of *Constance*, in the section *De schismate in ecclesia Dei*, seems to have been taken from the words before us: "*Deus non sinens apostema illud, sc. Papam, in ecclesia sua amplius perdurare, illam putredinem in nido illo diabolico congregatam, divisit in duo capita, ut melius pateat sanies Antichristi.*"

Orth. Grat.  
Fascic. tom.  
i. p. 274, ed.  
Brown.

PAGE xiv. line 14.

hou pat Clement left his offiss.

The *Liber Pontificalis* states that *St. Peter*, during his lifetime, consecrated two bishops.

*Linus and Cletus*, to assist him in the sacerdotal part of his functions: "*qui præsentialiter omne ministerium sacerdotale in urbe Roma populo, vel supervenientibus exhiberent. Beatus autem Petrus orationi et prædicationi populos erudiens vacabat.*" But that afterwards, when he found the day of his death approaching, he consecrated St. *Clement*, and gave to him the entire pastoral care and *episcopal* government of his see. "*Petrus vero sentiens diem mortis sibi imminere, beatum Clementem episcopum consecravit, eique suam cathedram vel ecclesiam omnem disponendam commisit, dicens; sicut mihi potestas gubernandi tradita est a Domino meo JESU Christo, ligandi solvendique; ita et ego tibi committo, ut ordinans dispositores diversarum causarum, per quos actus ecclesiastici propagentur. Et tu minime curis seculi deditus reperiaris: sed solummodo orationi et prædicationi stude vacare.*" And see the same story in

Lib. Pontif.  
(ed. Vignolio), in S.  
Petr. c. iii.  
p. 7.

Ibid. c. v.

the spurious (although ancient) Epistle of *Clement* to St. James of Jerusalem, ap. *Cotelerii Patres Apostol.* tom. i. p. 617.

The *Liber Pontificalis* makes *Clement* to have succeeded A. D. 67, and to have sat 9 years 2 months and 12 days; i. e. until A. D. 76, when he abdicated, or, as our author expresses it, "left his office," 24 years before his death; for the same authority places his martyrdom in the third year of *Trajan*, or A. D. 100.

From these facts *Wycliffe* infers that the apostolic bishops of *Rome*, St. *Peter* and St. *Clement*, made no claim to be "Head of holy Church," but only sought "how they might meekly serve it." For when St. *Peter*, during his lifetime, committed his whole authority to St. *Clement*, and when *Clement* retired from his see, committing his office to others, it is evident they had no idea of a peculiar prerogative existing in the bishop of *Rome*, as the

sole Vicar of Christ; "and that man is out of reason that troweth that *Clement* in *Peter's* time was more than *John* Evangelist, or any Apostle that lived with him."

This is one of the articles of *Wycliffe* condemned in the Council of *Constance* (c. contra *Papam*): "*Papa Clemens cum cæteris adiutoribus in fide non fuerunt Papæ sed Dei adjutores, ad ædificandam ecclesiam Domini JESU Christi.*"

Orth. Grat.  
Fascic. i.  
p. 273, ed.  
Brown.

PAGE **xxi.** line 2.

**moost blessid fader.**

See what *Thomas Waldensis* has said in reply to this, in his *Doctrinale Fidei*, lib. ii. art. iii. c. 37.

PAGE **xxiv.** line 14.

**aftir þe monki's camen þe chanouns.**

By monks *Wycliffe* generally means those who lived under the rule of St. *Benedict*; by

Cit. ap. Tho.  
Waldens.  
Doctrinal.  
fid: lib. ii.  
art. ii. c. 13.

canons, he means the Canons regular of St. Augustine; and by *freres* or *friars*, the mendicant orders. This will appear from the following passage of his Tract, *De Christo et Antichristo*: “ *Quidam fideles eliciunt quod in militante ecclesia debet esse unica Secta Domini JESU, et per consequens quatuor Sectæ, post Sectam Christi per Diabolum introductæ, debent cessare gratia unitatis Ecclesiæ militantis. Sunt autem istæ quatuor Sectæ, ut sæpe dictum est, Clerus Cæsareus, Monachi, Canonici, atque Fratres. Clerus Cæsareus est multitudo Sacerdotum, qui temporali dominio sunt dotati, cujus patronus instabilis dicitur esse Papa; et regula, lex Papalis. Secunda Secta dicitur esse monachi bipartiti, cujus patronus dicitur esse Benedictus, et regula quam ex ejus sententia Beatus Gregorius compilavit. Tertiâ Secta dicitur esse Canonici, cujus patronus fuit Augustinus; et dicitur, quod sacerdotibus sibi sociis dedit regulam facilem, cum lege Domini concordan-*

*tem. Quarta Secta et ultima dicuntur fratres, qui in ritibus et aliis observantiis multipliciter sunt divisi," &c.*

PAGE xxv. line 17.

**rehetours.**

See also pp. xxvi. lxv. This word occurs in *Chaucér*, and in the *Scottish* dialect, as preserved in *Jamieson's Etymological Dictionary of the Scottish Language*. Not being satisfied with the explanations given of it, the Editor addressed a letter to that most useful publication, *Notes and Queries*, which was inserted, p. 155 of vol. i. Two different solutions of the difficulty appeared, p. 278 of the same volume.

The first of these, by Mr. *John Westby Gibson*, supposes the word *rehetour* to be a reduplicate form of *Hâteur*, an officer in the royal household of *France*, whose duties Mr. *Gibson* describes as similar to those of a turn-spit. He



therefore explains *rehetour* thus: "*Wyclyffe* uses it" (he says) "in the sense of a superfluous servant, one whose duties, like the Hâteur's, were very light indeed."

The other explanation (from the pen of a learned friend, who writes under the signature of A. N.), supposes the word to come from *reheat*, to heat over again, and so to cherish, cheer, comfort, refocillate. Hence *rehetour*, one who ministers to our comfort or convenience; a servant.

The editor is not satisfied with either of these explanations of the word, nor yet with another, which had occurred to himself, viz., that *rehetour* may come from the French *rehaïter*, *rehaïtier*, se rejouir, se refaire: from *Haït*, joy, health; *haïter*, plaire, rejouir. So that the word would signify one who enjoys himself idly, who lives for pleasure at another man's expense.

Du Cange,  
Glossaire  
Français, ed.  
Henschel.  
Paris, 1848,  
tom. vii.

PAGE xxxii. line 5.

**Caymes castelis.**

That is, *Cain's* castles; for in *Wycliffe's* time the proper name *Cain* appears to have been commonly corrupted into *Caim*. So in the *Wycliffe* version of the New Testament, Heb. xi. 4, "Abel offrid a myche more sacrifice thanne *Caim* to God."

The word *Caim* is formed from the initial letters of the names of the four mendicant orders, *Carmelites*, *Augustinians*, *Jacobites* [or *Dominicans*, called *Jacobites* from the *Rue S. Jacques* in *Paris*, where their famous convent stood], and *Minorites*, or *Franciscans*. Hence "*Caim's* castles" was a favorite term with our author to designate the magnificent monasteries of these religious orders, with which the world then abounded. This is the explanation he has himself given of the term in the following passage of

Trial. lib.  
iv. c. 88.

the *Triologus*: "*Alii autem videntes habenas mendacii sic laxatas, fingunt quod in Caym fuerunt istæ Sectæ quattuor inchoatæ, et sic vox fratris sui Abel ad figurandum horum fratrum malitiam, de terra clamavit ad Dominum. Et in testimonium istorum, quatuor literæ hujus nominis Caym inchoant hos quattuor ordines, secundum ordinem quo finguntur a fratribus incæpisse, ita quod C. Carmelitas figuret, A. Augustinenses, I. Jacobitas, et M. Minores significat, secundum ordinem temporis quem mendaciter sibi fingunt. Sed aggregando suas nequitias videtur mihi, quod licet originaliter in Caym incæperant, cum post solutionem Sathanæ, et per ejus cautelam sub figura sanctitatis, isti hypocrîte sunt excussi, sed quia homo posset in infinitum labi, in istis mendaciis fabulosis, ideo supposita harum Sectarum existentia, multa concernentia statum militantis ecclesiæ sunt notanda.*"—p. 155, b.

*Harpesfeld* censures this, as founded on a false spelling of the name of *Cain*; and compares it

to the objection brought by *Porphyry* against *St. Matthew's Gospel*, arising from confounding *Joachim* and *Joachim*: "*Omnes denique monasticæ cohortes, nihil aliud illi sunt quam castra Caimitica. Ex qua voce Caim novus noster et tetrrior Caim, quatuor mendicantium ordines, propter initiales literas, illis ut putat correspondentes, calumniam instruit. Sed recidit illa ipsa calumnia in ipsius nefarium caput, ut olim similis in Porphyrii, contra Matthæum evangelistam. Cain enim fuit frater Abel, non Caim. Et Porphyrius, propter imperitiam, Joachim et Joakim confudit; falsitatem Matthæo propter genealogiam inurere conatus.*"

Hist. Wiclef. c. ii.  
p. 172.

PAGE xxxiii. line 2.

londis.

"They move lands [or nations] to battle, and peaceable persons to plete," i. e. to engage in lawsuits.

PAGE xxxiii. line 5.

**privilegies of ye court.**

That is, of the Court of *Rome*. The meaning is, that by the privileges granted by the Court of *Rome*, many marriages, which by God's law would be unlawful, are recognised as lawful matrimony.

Ibid. line 10.

**pis last forne pat Englisshe men maden in  
to Flandris.**

The allusion is evidently to the "journey" or expedition into *Flanders*, undertaken by the authority of *Urban VI.*, against the adherents of the Antipope *Clement VII.*, under the conduct of the military bishop of *Norwich*, *Henry le Spenser*, A. D. 1383.

*Knyghton* thus speaks of this crusade: "*Do-*

*minus* Henricus le Spenser *Episcopus* Norwicensis, *perrexit cum cruciatâ contra adhærentes Papæ Clementi, nam Francia, Scotia, Flandria, et multæ aliæ nationes favebant et adhærebant anti-papæ prædicto. Collegerat namque dictus Episcopus innumerabilem et incredibilem summam pecuniæ auri et argenti, atque jocalium, monilium, annulorum, discorum, peciarum, coeliarium, et aliorum ornamentorum, et præcipue de Dominabus et aliis Mulieribus, nam dicebatur quod unica Domina ei contribuit C. li. Et sic aliæ, quædam majus, aliæ minus. Et quamplures ultra suum posse ut credebatur, ut beneficium absolutionis consequerentur pro se et suis benevolis amicis.* The conditions of the indulgences promised by the Bishop to those who supplied him with men or money, may be seen in *Knyghton*, loc. cit. col. 2673.

De Eventibus Angliæ, ap. Decem Scriptores, col. 2671.

The disastrous result of the Crusade is well known, and fully justifies what is said in the Text.

PAGE xxxv. line 10.

**no wonder ȝif þei enuenemyne.**

The bite of the Shrew mouse was thought to be poisonous, although not really so. Thus *Lye* says: "Scneap̃a, a shrew. *Mus araneus, cuius venenum occidit.*" Hence the allusion in the text, "Since convents of friars are shrews, no wonder if they envenom (or poison) men that come unto them."

PAGE xxxvii. line 16.

**sþen.**

A learned friend, in a letter addressed to the Editor on the meaning of this word, says: "It is the Anglo-Saxon *þeon*, which is still preserved in the provincial dialects of *England*, under the form of *sie* in *Derbyshire* and *Leicestershire*; *sine* or *sind* in the North of *England*

and *Scotland*, all meaning to *strain* or *rince*. In the *Promptorium Parvulorum*, MS. Harl. 221, we have '*syynge or clensynge*, colans;' but the Verb (perhaps by error of the scribe) takes the form of *sythyñ* or *clensyn lycures*, colo. The pure Anglo-Saxon version of Matt. xxiii. reads, *gedpnehnib pone gnat away*: where the verb *drain* is substituted for *strain*. The Versions of Tyndale, 1534; Cranmer, 1539; and Geneva, 1537, all read *strayne out*; and that of Rheims, 1582, *straine*; but, by an extraordinary blunder, continued to the present day, the Authorized Version of 1611 has *straine at*, which is an absurdity."

PAGE xxxix. line 15.

*heilpunge pat Ikon forfendide.*

"The salutation which St. *John* forbade or prohibited;" alluding to 2 John, x.—"If any



man cometh to you & bringith not this tech-  
 inge, nyle ȝe resceyue him in to hous, nether  
 seie ȝe to him heil, for he that seith to him  
 heil, comyneth with his yuel werkis."—*Wy-*  
*clyffe's Version.*

PAGE xlii. line 1.

**cantel.**

Read *cautel*, *cautela*; craft, artifice. One of  
 the Articles attributed to our author, and con-  
 demned in the Council of *Constance*, was this:

Orth. Grat. *Debemus credere quod nullus Papa Cæsareus est*  
 Fascic. tom. *per ordinationem Jesu Christi, sed per cautelam*  
 i. p. 274. *Diaboli in Ecclesiam introductus.*  
 Ed. Brown.

PAGE xliii. line 6.

**men han pem suspect of heresie.**

Two reasons for suspecting the friars of he-  
 resy are here given: 1. Because "they varien

in bileve of the sacred oost" [i. e. they differ in their belief respecting the manner of the presence of Christ's Body and Blood in the holy Eucharist]. 2. Because they cannot trace the origin of their institution to Christ, and therefore seem rather to be the fulfilment of the Prophecy, that many new sects or heresies shall arise in the latter Times.—p. xlvi. Hence our Author frequently calls them "the new orders," as being of recent origin, and belonging to what he regarded as the last Times of the Church."

In enumerating the differences of opinion amongst Friars, respecting the sacred Host, our Author charges them with maintaining, 1. That the Host is *in no manner* God's body, which, he says, is contrary to the words of Christ and of the Church. 2. That it is God's body, but in such a sense as to render this admission worth nothing; for some (he says) maintain that it is an accident without substance; if so it is not a

body at all (for body implies substance, as well as accidents), and therefore cannot be God's body. Others again evade any definite answer by saying that they believe in this as holy Church believes; but when asked how holy Church believes, and how we should believe, in order to believe as holy Church believes, they answer that the matter is subtle. But if this means anything, it means that the matter is unintelligible and inexplicable, and therefore that God requires us to believe what is unintelligible, which is impossible. Lastly, others say, that the Sacrament is God's Body "as it is in heaven." But the Host that men see bodily broken, and eaten generally of all the people, and moved, as other Hosts, from place to place, cannot be God's Body, as it is in heaven.

In illustration of these accusations against the Friars, see the articles objected against *Wycklyffe* in the Council of *Constance*, under the

head *Contra Sacramenta, et primo contra sacramentum Corporis Christi.*

Apud Orth.  
Grat. Fascic. i. pp.  
266-7. Ed.  
Brown.

The theological reader, on comparing these statements with the words of our Author, will see clearly that the present doctrine of *Transubstantiation* was not at that time fully developed in the Christian Church.

PAGE xlvii. line 2.

### Carmes seïn.

The "Carmes" or *Carmelites* pretended that they were founded by the Prophet *Elias*, who retired to Mount *Carmel* to escape the persecution of King *Ahab*. This was denied by other religious orders, and the contest continued until the seventeenth century, when it broke out afresh with such warmth that the Court of *Rome* deemed it prudent to issue a brief, dated Nov. 29, 1698, enjoining silence on that subject

1 Kings,  
xviii. 19,  
42.

Butler,  
Lives of the  
Saints (in  
B. Albert,  
Apr. 8).

in all time to come. The "Austyns," or *Augustinian* Friars, say that they were founded by St. *Austin*, A. D. 388, and therefore "were many hundred winters before other Friars;" the "Preachers," or *Dominicans*, and the "Minors," or *Franciscans*, having been confessedly founded in the thirteenth century; and the *Carmelites* having derived their rule, and (as all but themselves maintained) their origin, from *S. Albert of Jerusalem*, about A. D. 1209.

PAGE xlvii. line 13.

**apostemes.**

Orth. Grat.  
Fascic. tom.  
i. p. 274.  
Ed. Brown.

Among the articles alleged against *Wycliffe*, and condemned in the Council of *Constance*, was the following: *Deus non sinens Apostema illud, sc. Papam, in Ecclesia sua amplius perdurare, illam putredinem in nido illo diabolico congregatam, divisit in duo capita, ut melius pateat sanies Antichristi.*

PAGE lvii. line 7.

**pat 3if two men ben of oo date.**

This is an allusion to *Sexti Decr.* lib. i. tit. 3, *de Rescriptis*, c. 14, *Duobus*, which enacts that if two claimants present to the Patron or Patrons of a prebend or benefice Papal Provisions of the same date, he is to be preferred who makes the first claim, if it shall appear that the Pope did not intend to prefer one of them to the other. *Si vero neutri eorum, vel utrique Canoniatum contulimus: tunc (ex quo in gratia sunt æquales) is, qui primo præsentaverit, erit potior in Præbenda.* These are the words of Pope *Boniface VIII.*

PAGE lvii. line 10.

**pat men shulen oongs be shryphen.**

See the famous canon of *Innocent III.*, *Omnis* Decretal.  
*utriusque Sexus*, which is the foundation of the lib. v. tit.  
38, c. 12.

present Romish practice of auricular confession. It enacts that every adult shall once in the year, at least, confess to his or her proper priest, and once in the year, at least, receive the Holy Communion: *Omnis utriusque Sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata saltem semel in anno fideliter confiteatur proprio sacerdoti; et injunctam sibi pœnitentiam propriis viribus studeat adimplere, suscipiens reverenter, ad minus in Pascha, Eucharistie Sacramentum.*

PAGE lxi. line 7.

**s**hrift more shameful.

That is, open or public confession of sins, which is "more shameful," i. e. brings more shame to the penitent. Our author's argument is, that the canon *Omnis utriusque Sexus* undervalues not only private confession to God, but also public confession before the congregation,

which, as being "more shameful," would be a better test of sincerity; and that it enjoins *private* confession (although a newly founded ordinance) as necessary to salvation. One of the Articles alleged against our Author, and condemned in the Council of *Constance*, was this, "*Papa non habet potestatem condendi hanc legem: Omnis utriusque Sexus.*"

Orth. Grat.  
Fascic. i.  
p. 274.

PAGE lxxiii. line 10.

*pe pope twip his cardinalis.*

This passage is probably the foundation of the following article attributed to our Author, and condemned in the Council of *Constance*:

*Dominus Papa, Episcopi, omnes Religiosi, vel puri Clerici titulo perpetuæ possessionis dotati, debent renunciare illis in manus Brachii secularis. Quod si pertinaciter noluerint, per seculares Dominos cogi debent.*

Ibid. p. 271.



PAGE lxxxiii. line 2.

**apostasía clerí.**

By the Apostacy of the clergy in this tract, our author means their desertion of their spiritual functions, by entangling themselves in worldly affairs. See the *Petitiones quoad Reformationem Ecclesiae Militantis*, of Richard Ullerston, A. D. 1408, published by Van der Hardt.

Council. Constant. tom. i. part. 27.

The eleventh article of this tract is *Contra Apostasiam clericorum, sese secularibus negotiis immiscentium*.

PAGE lxxxiv. line 3.

**príbat religíoun.**

Men of private religion, i. e. belonging to particular religious Orders.

PAGE lxxxiv. line 5.

**twipoute piſe two firſte.**

That is, *extra*,—not *included* in the two former classes.

PAGE lxxxv. line 1.

**pat ſewip it.**

Perhaps we should read “ that ſeweth [followeth] Christ.”

PAGE lxxxv. line 11.

**po that ſetten.**

*Tho* for *those*. Such external signs as the religious Habit of the mendicant Orders have a tendency, our Author ſays, to withdraw from love of Christ thoſe who ſet ſo much truſt (or faith) in them, and bind themſelves (by vows) to obſerve them perpetually: for they *need*

(i. e. necessitate, compel) a man to take heed to sensible things, &c.

PAGE lxxxvi. line 8.

*pis ordre.*

That is, Christ's order, or religion, asketh [requireth] not such outward signs.

PAGE lxxxviii. line 11.

*turne upsodoun wisdom of kind.*

That is, turn upside down the wisdom of nature.

*Ibid.*

*Aristotle soþlþ an argument.*

That is, assoileth, removeth, solveth, or refuteth an argument. See *Aristot. De partibus Animal.* lib. iv. c. 10.

PAGE xciii. line 8.

**feynep antecrist.**

That is, Antichrist feigneth, pretendeth to, such power.

PAGE ciii. line 15.

**pe prelate.**

That is, to the Pope. Our author is here combating the doctrine that all Divine grace must first come to the Pope, and then be "departed," i. e. distributed, by him, in whatsoever way he may please to sell it amongst his subjects, that nothing may be without him.

PAGE cv. line 3.

**bisshopis possessioners.**

That is, bishops holding worldly possessions, or secular endowments.

PAGE CXV. line 2.

**Hit semþ to me/ seith Austyn.**

Opp. Ed.  
Bened. Pa-  
ris, 1681,  
tom. iv. 53.  
E.

The passage quoted is from S. *Augustine's Enarrat. in Ps. ix. ver. 21*: "Constitue Domine Legislatorem super eos. *Videtur mihi Antichristum significare, de quo Apostolus dicit, Cum revelabitur homo peccati. Sciant gentes quoniam homines sunt. Ut qui nolunt liberari a Filio Dei, et pertinere ad filium hominis, et esse filii hominum, id est, novi homines, serviant homini, id est veteri homini peccatori, quoniam homines sunt.*" And, again, *Ps. ix. alter. v. 8*: "Sedet in insidiis cum divitiis . . . In occultis ut interficiat innocentem. In occultis puto dictum esse, ubi non facile intelligitur quid appetendum, quidve fugiendum sit. Innocentem autem interficere, est ex innocente facere nocentem. Oculi ejus in pauperem respiciunt. Justos enim max-

*ine persecuturus est, de quibus dictum est, Beati pauperes spiritu, quia ipsorum est regnum cælorum. Insidiatur in occulto, velut leo in cubili suo. Leonem in cubili dicit eum, in quo et vis et dolus operabitur. Prima enim persecutio Ecclesiæ violenta fuit, cum proscriptionibus, tormentis, cædibus, Christiani ad sacrificandum cogerentur: altera persecutio fraudulenta est, quæ nunc per cujuscemodi hereticos et falsos fratres agitur; tertia superest per Antichristum ventura, qua nihil est periculosius; quoniam et violenta et fraudulenta erit. Vim habebit in imperio, dolum in miraculis. Ad vim relatum est, quod dictum est, leo; ad dolum, quod dictum est, in cubili suo.” Our author then omits some passages, and goes on to quote the commentary of St. Austin on ver. 10. In muscipula sua humiliabit eum: “Cum enim signa illa facere cæperit, quanto mirabiliora videbuntur hominibus, tanto illi sancti, qui tunc erunt, contemnentur, et quasi pro nihilo habebuntur. Quos*

Augustini  
Opp. Ed.  
Bened. Pa-  
ris, 1681,  
tom. iv. 55,  
F. 56, A.

*ille, cui per justitiam et innocentiam resistent, mi-  
rificis factis superare videbitur. Sed inclinabitur,  
et cadet, dum dominabitur pauperum, id est,  
dum quælibet supplicia irrogabit resistentibus sibi  
servis Dei."*

PAGE cxviii. line 6.

### This seith Psodre.

Sententia-  
rum, sive de  
Summo Bo-  
no, lib. i.  
cap. 28;  
[Opp. S. Isi-  
dori, ed. Jac.  
du Breul,  
Col. Agr.  
1617, p.  
424.]

The passages quoted are from *Isidorus His-  
palensis*: "*Omnis qui secundum Christianæ pro-  
fessionis normam aut non vivit, aut aliter docet,  
Antichristus est. . . . In quo tempore [sc. Anti-  
christi] per patientiam gloriosi erunt sancti, non  
per miracula, sicut martyres fuerunt priores. Illi  
enim et persecutores sustinebunt, et facientes pro-  
digia. Proinde et durius bellum sustinebunt, quia  
non solum contra persequentes, sed etiam miracu-  
lis coruscantes dimicaturi sunt."*

PAGE cxviii. line 11.

As seynte Gregore seith/ in the tybethe  
boke of his registre/ the 32 c<sup>o</sup>

The passage here quoted occurs in St. Gregory's *Registr. Epistolar.*, lib. v. ep. 21, of the *Bened.* edition [ep. 34, of the old editions]. The words are, speaking of John, Bishop of Constantinople: "*Triste tamen valde est, ut patienter feratur, quatenus despectis omnibus, prædictus frater et coepiscopus meus solus conetur appellari Episcopus. Sed in hac ejus superbia quid aliud nisi propinqua jam Antichristi esse tempora designatur.*" The other passage quoted by our author from "the seventh boke of his registre the 29. c<sup>o</sup>" occurs, lib. vii. ep. 33, of the *Bened.* ed. and ep. 30 of the old editions. The words are: "*Ego autem fidenter dico, quia quisquis se universalem sacerdotem vocat, vel vocari*

S. Greg.  
Opp. ed.  
Bened. tom.  
ii. 751, C.  
and 881, D.



*desiderat, in elatione sua Antichristum præcurrit, quia superbiendo se cæteris præponit."*

PAGE cxix. line 1.

### Also God seith in Job/ &c.

Opp. B  
Greg. Ed.  
Bened. Pa-  
ris, 1705,  
tom. i. 1058,  
E.

What follows is a translation of St. Gregory's Commentary on Job, xl. 12; and occurs "in the two & thritti boke of his moral. The 12 & 13 chapit," according to the old division, but now in cap. xv. of the Benedictine edition. The words are: "*Quid autem cauda Behemoth istius, nisi illa antiqui hostis extremitas dicitur; cum nimirum vas proprium illum perditum hominem ingreditur, qui specialiter Antichristus nuncupatur? Qui quoniam modo honoribus seculi, modo signis et prodigiis fictæ sanctitatis in tumorem potentie elevari permittitur, recte voce Dominica cauda illius cedro comparatur. Sicut enim cedrus arbusta cetera in altum crescendo deserit, ita tunc*

*Antichristus mundi gloriam temporaliter obtinens, mensuras hominum et honoris culmine et signorum potestate transcendet. . . . . Quæ enim pænarum genera novimus, quæ non jam vires martyrum exercuisse gaudemus? Alios namque improvise ictu immersus jugulo gladius stravit; alios crucis patibulum affixit, in quo et mors provocata repellitur et repulsa provocatur. Alios hirsutis serra dentibus attrivit: alios armata ferro insulcans ungula carpsit; alios belluina rabies morsibus detruncando comminuit: alios ab intimis viscerum per cutem pressa vis verberum rupit; alios effossa terra viventes operuit: alios in altum demersos in mortem præcipitium fregit; alios in se projectos aqua replendo absorbuit; alios edax flamma usque ad cineres depasta consumsit. Cum igitur Behemoth iste caudam suam in fine mundi nequius dilatat, quid est quod in his tormentis tunc atrocius crescat, nisi hoc quod in Evangelio Veritas per semetipsum dicit, Surgent pseudo-*

Ibid. 1059,  
D.

christi et pseudoprophetæ, et dabunt signa magna et prodigia; ita ut in errorem mittantur, si fieri potest, etiam electi? *Nunc enim fideles nostri mira faciunt, cum perversa patiuntur: tunc autem Behemoth hujus satellites etiam cum perversa inferunt mira facturi sunt. Pensemus ergo quæ erit humanæ mentis illa tentatio, quando pius martyr et corpus tormentis subjicit, et tamen ante ejus oculos tortor miracula facit. Cujus tunc virtus non ab ipso cogitationum fundo quatiatur, quando is qui flagris cruciatur, signis coruscat?*" It will be seen that our author in his translation of the latter of these passages has greatly abridged the description of the sufferings of the martyrs; and in the former passage, although it is given exactly as it stands in the MS., yet it is probable that a word or two were omitted by the transcriber. For "his taile is likenyd to a cedre, wexyng in heghthe, passith other underwood," we should probably

read "his taile is likenyd to a cedre. For as a cedre, wexyng in height, passith other under-wood, so antecrist," &c.

PAGE CXXIV. line 17.

### collectors.

That is, the collectors of papal and regal dues, dismes, annates, &c. See the Bull of Pope *Nicholas IV.*, A. D. 1290, addressed to King *Edward I.* ap. *Rymer*, Fœd. tom. ii. 475: "*Tecum tamen præcipue*," he says, "*non in tenebris sed in luce ambulare volentes, nolumus te latere, quod nostræ intentionis existit, ut collectores, seu superintendentes ejusdem decimæ colligendæ, deputandi a nobis, declarationes observent quæ in collectoribus, seu superintendentibus collectæ decimæ sex annorum, impositæ a fœlicis recordationis Gregorio Papa decimo, prædecessore nostro, in concilio Lugdunensi hactenus sunt servatæ, seu ab Apostolico sede in prædictis regnis et terris, mandata servari:*" and then he goes on to give the

rules or regulations to be observed by the Collectors. See the Intro. to Dr. *Reeves's Eccles. Antiquities of Down, Connor, and Dromore.*

PAGE cxxviii. line 7. -

*crakowe pykys.*

Ad. an.  
1332.

Vit. Ric. II.  
p. 126, Ox-  
on. 1729.

These were the "piked shoes" which *Stow* describes in his Chronicle; after mentioning the marriage of *Richard II.* to *Anne*, "daughter of *Uecelaus*, King of Bohem," he adds: "In her dayes began the use of piked shoes, tyed to their knees with chaines of silver & gylt." And the Monk of *Evesham*, author of the Life of King *Richard II.*, published by *Hearne*, thus speaks of them: "*Cum ista Regina* [sc. *Anna*], *venit* [leg. *venerunt*] *de Boëmia in Angliam abusiones illæ execrabiles, sotulares scil. cum longis rostris* (Anglice *Cracowys*, vel *Pykys*) *dimidiam virgam largiter habentes, ita ut oporteret eos ad tibiam ligari cum catenis argenteis, antequam cum eis possent incedere.*"

PAGE cxxix. line 3.

**pei usen no redynge at pe mete.**

Alluding to the custom of religious houses and families, a custom still enjoined by the Statutes of many of our Colleges in the Universities, of reading the Bible, or some other religious book, at meals. This custom our author complains had been abandoned, and, instead of holy Scripture, or good books, the religious of his day read nothing at their meals but tales of *gestours*, or "*John Andrew* and his daughter," or "the *cretals*," i. e. the *Decretals*, and "the *Clementines*."

*Johannes Andrea*, or *Giovanni d'Andrea*, was one of the most distinguished canonists of his day, and Professor of Canon Law, first at *Padua*, and afterwards at *Bologna*. One of his daughters (who was herself also a learned

Mazzuchelli  
Scrittori  
d'Italia, vol.  
i. part. ii.  
p. 695.

*Bayle's*  
*Dict. sub*  
*Andreas*  
*(John).*

canonist, and is said to have occasionally delivered lectures in her father's chair,) was named *Novella*; and hence he gave the name of *Novella* to his celebrated *Commentaria in Decretales et Sextum*. This is the work which our author calls "Ion Andrew or his daughter," and which he accuses the monks of reading, instead of the Bible. *Novella* was also the name of John Andreæ's mother. He died of the great pestilence, July 7, 1348, at *Bologna*, and was buried in the church of *St. Dominick* in that city, where his monument is still to be seen.

The other books here mentioned, constituting the body of the Papal laws, are so well known that it is only necessary to state that the five books of Decretals were compiled under *Gregory IX.*; the *Liber sextus Decretalium* was added by *Boniface VIII.*, in 1298; and the *Clementine Constitutions*, in five books, were compiled under *Clement V.*, but published by

his successor, *John XXII.*, in 1317, who afterwards added twenty additional constitutions of his own, under the name of *Extravagantes*. These additions to the code of the Canon Law are frequently noticed and censured by our author, under the name of "the New Law." See "Apology for *Lollard* Doctrines, attributed to *Wickliffe*," Introd. p. xliii.

PAGE cxxx. line 11.

**kyunos.**

*Sic* in MS. Perhaps a mistake for *kyndes*.

PAGE cxxxi. line 4.

**nurischen hem per inne.**

That is, nourish the people in sickness and sin; promote or foster sickness and sin.

PAGE cxxxiii. line 1.

**prisonex.**

Perhaps a mistake of the MS. for *prisoners*.



PAGE cxxxviii. line 15.

**Críst parted toþ folk.**

That is, divided with, shared with folk, of the goods he had or possessed.

PAGE cxi. line 1.

**berres.**

*Sic* in MS. Perhaps a mistake for *Werres*, i. e. wars.

Ibid. line 10.

**to pþne in þise brethern.**

That is, wherein to cause his brethren to pine. *To pine in* is taken as an active verb.

Ibid. line 15.

**a bettur.**

For *founden* it *better*.

PAGE cxli. line 4.

to rest on his hed.

We would now say *to rest his head on*, or on  
*which to rest his head*.

PAGE cxli. line 14.

Ⓔ Crist sȳ I.

This passage is obscure. Perhaps *sith* is for *saith*: and if so the meaning may be this: *O Christ say I*, in the English language, *full meekly*; and *they say*, that, by using the vernacular tongue, *we forworship*, that is, profane God's worship; *for if a poor man spoke so*, using the English language, *Antichrist would disdain*, i. e. be indignant. *But if his own clerks speak fair Latin*, *lie they never so evil*, as *boasters and braggers*, *he alloweth them* [tolerateth them] *well*.

PAGE cxliii. line 17.

þise disciplex seþen þat he is God in erpe.

This is a reference, most probably, to the *Decretum*, Dist. xcvi. c. 7, *Satis evidenter*, where the following words are quoted from one of the letters of Pope *Nicholas I.* to the Emperor Michael: "*Satis evidenter ostenditur, a seculari potestate nec ligari prorsus, nec solvi posse Pontificem, quem constat a pio principe Constantino . . . . Deum appellatum.*"

It is possible, however, that our author may refer also to the famous passage in the Commentary of *Zenzelinus de Cassanis*, on the Extravagants of Pope *John XXII.*, *De verb sign.* tit. xiv. c. 4, which may have been known to him when writing this tract, as *Zenzelinus* flourished about 1320: ¶ *Declaramus, ad fin.: "Credere autem Dominum Deum nostrum Papam, conditorem dictæ decretalis, et istius, sic non*

*potuisse statuere, prout statuit, hæreticum censere-tur."* I quote from the edition of the *Corpus juris Canonici*, Venet. 1604. Some other editions omit the word *Deum*, and many Romanist controversialists maintain that the insertion of that word was an error of transcription, or of the press. But this error appears not to have been so regarded in *Wycliffe's* time. See Mr. *Gibbings's* learned note on this subject, p. 5 of his edition of *Calphill's Answer to Martiall*, published by the *Parker Society*.

PAGE cxlv. line 1.

**per pees shulde be.**

That is, where peace should, or ought, to be.

Ibid. line 14.

**betokeney her mytres.**

Alluding to the common opinion which supposed the divisions of the episcopal mitre to

Glossar. in  
v. *Mitra*.

denote the Old and New Testaments. *Du Cange* quotes the following lines from *Jacobus Cardinalis* [i. e., I suppose, *Jacobus Caietanus*, nephew of Pope *Boniface VIII.*], who wrote an account of the coronation of that Pontiff in heroic hexameters, and describes the Papal mitre thus:

“Cornua fronte gerit, duplicem signantia legem,  
Legem quippe novam Christi, veteremque, figuram.”

PAGE cxlv. line 15.

if al þei kepen neiþer/ but oonly þe popþs.

That is, although they keep neither the old nor the new law, but only the Pope's law. The words which follow seem to signify: “And if we regard their simony, we shall be of opinion, that they break daily the old and new law, and threaten well nigh to burn the books that God's law is in.”

PAGE cxlvi. line 4.

**superaltares.**

The *superaltare* was a portable Altar, or slab of marble to be laid on an Altar, on which the Sacrament was consecrated. *Du Cange* says that the word was also used to signify the *Ciborium*, or canopy over the Altar. Glossar. in voce.

Ibid., line 5.

**but men.**

*But*, i. e. *unless*; except men buy their blessings for many marks and pounds.

PAGE cxlvii. line 6.

**golden trentals.**

That is, Trentals of Guilds. The Guilds were religious Societies in their origin, and every member of a Guild had a right to the prayers

and Masses of the Chaplains supported out of the corporate property. A *Trental* was an Office of thirty Masses. Vid. *Du Cange*, Glossar. in vv. *Trentale*, *Tricenarium*, *Trentena*, 2. and *Nares'* Glossary, in v. *Trentall*.

PAGE cxlvii. line 10.

**crysthe sellynge & houselpens takynge.**

That is, selling of chrisome or chrisme cloths for Baptism; and housel-pence taking,—taking money for the *housel*, the Eucharist, *hostiola*, Anglo-Saxon, *hysel* or *hurl*.

PAGE cl. line 13.

**sip pe fend was loosed.**

Alluding to Rev. xx. 7. Our Author seems to count the thousand years from the date of the Apocalypse, which would bring the end of that period, when Satan was loosed, to about

the year 1100. The establishment of the Mendicant Orders in the next Century would therefore belong to the period "since the devil was loosed." The meaning of the passage seems to be this: "they," *scil.* Antichrist and his followers, "send about four sects of beggars," [i. e. the four Mendicant Orders], "which men suppose to be the same that brought in the faith, since the fiend was loosed" [i. e. since the beginning of the thirteenth century], "with power to give pardon, and to sell pardons in whatever way they pleased."

PAGE cli. line 8.

**a somer wiþh a bell þei seyne.**

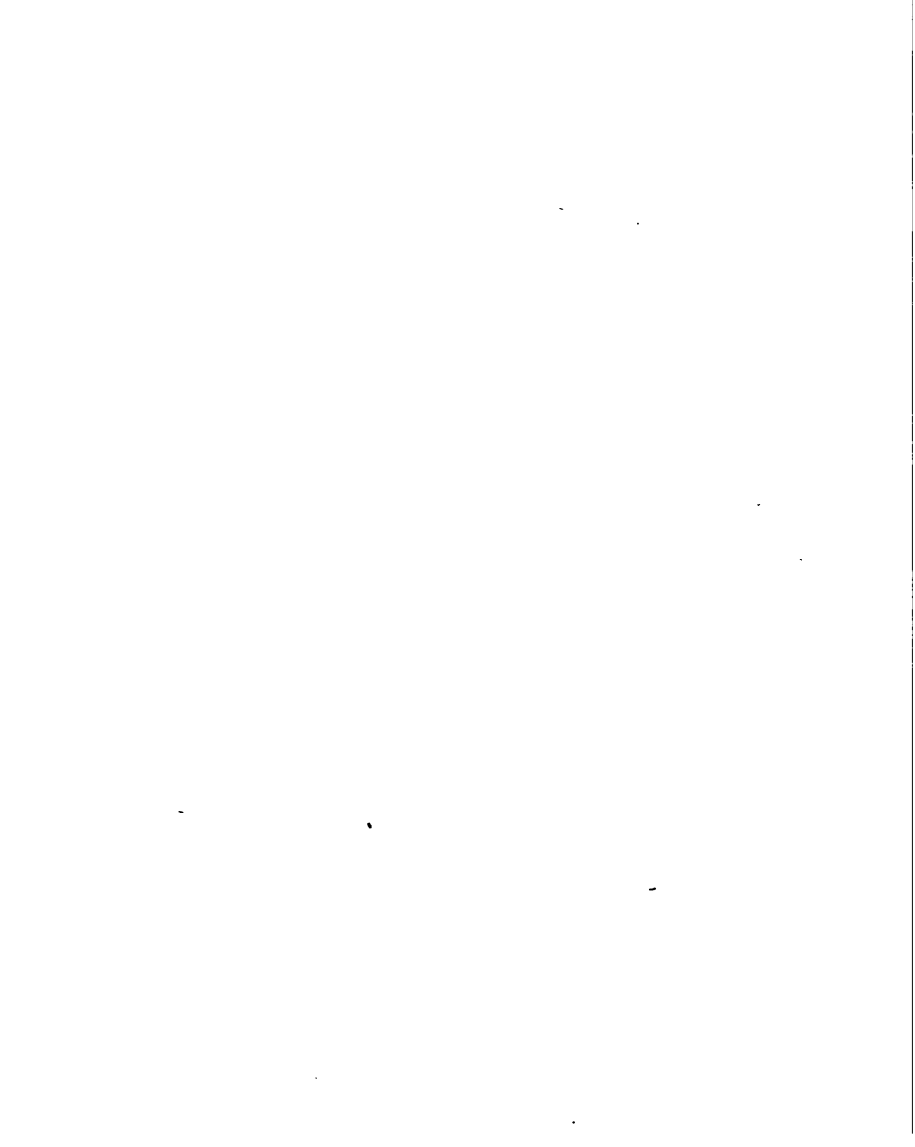
That is, a sumnor, or summoner, with a bell, they say, i. e. profess or pretend, to warn the people to confirm their children. Or perhaps *seyne* may signify to bless, to sanctify.



*Errata sic corrige*

- Pag. . x. lin. 16, for fader read fader.  
— xiii. — 7, dele pat.  
— xviii. — 4, wa, sic in MS. Sed leg. wa.  
— lviii. — 8, for for read for.  
— xci. — 4, te for to. Sic in MS.  
— cxliii. — 11, for renning / boundes read renning-boundes.

## **GLOSSARY.**



## GLOSSARY.

## A.

*ABAC*, aback, backwards.

*a bigge*, to suffer, to atone for.—  
cxxxviii. The word occurs  
in Chaucer under the forms  
*abegge*, *abye*, *abeye*, *abie*. See  
*Jamieson*, Scott. Dict. in v.  
*aby*.

*abite*, *abyte*, habit, monastic ha-  
bit or dress; *bodiliche abyte*,  
dress of the body.—lxxxiv.

*affien*, trust, place affiance in.

*aʒen*, against, again.

*aʒenstoden*, withstood, stood a-  
gainst, resisted.

*algatis*, always, *omnino*; Anglo-  
Sax. *Algeatȝ*.

*al iʃ*, *al ʒiʃ*, although.

*amercy*, to amerce, fine, tax.

*anents*, *anens*, *anent*, concern-  
ing.

*anker*, an anchorite.

*anoye*, annoyance, trouble, grief.  
*a payʒed*, contented, satisfied,  
appeased.

*apropriing*, appropriating; "a-  
propriing of churches,"—  
xxviii.; appropriating the  
tithes or spiritual income to  
secular purposes, or to mo-  
nasteries. See *Du Cange*, sub  
v. *appropriare*.

*artid*, constrained, compelled;  
*artyn*, arcto, coarcto. Vid.

*Promptuar. Parvolor*.

*aspied*, watched, spied.

*assaie*, sit or seat [French *as-  
sayer*]; "assaie hem by  
hemself," seat them (apart)  
by themselves; i. e. they are  
peculiar cases, not to be taken  
as a rule.—vi.

*assoylen*, to absolve, dissolve,  
dissipate, refute.

*auaunse*, advance.

*avyſen*, behave; "if men avyſen hem well,"—i. e. "if men conduct themſelves well."—  
xxxI.

## B.

*bake*, back.

*bayard*, a horse, properly a bay horse; *equus baiardus*, or *bagus*. Vid. *Du Cange*, in v. *beckus*, *beks*, obeisances, cringing, courtesies.

*betyngis*, beatings.

*bigge*, see *a bigge*.

*biȝen*, buy.

*bihighte*, promised.

*bileve*, faith, creed; "hope beneth bileve," i. e. a hope which is lower than or inferior to faith.—vi. x. xix. "Biſide beleve," over and above actual matter of faith.—xix. Sometimes used to ſignify Holy Scripture, that which we are bound to receive as matter of faith. "Poul ſeith in our bileve," i. e. in Scripture.—v.

*biſiliche*, buſily.

*blaſpheme*, blaſphemer.

*bletheliche*, blithely, gladly.

*bokiler*, buckler, ſhield.

*boot*, boat.

*brenne*, burn.

*brodehookid*, broadhooked.

*brollis*(?)—cx. This word the

Editor is unable to explain.

See *Postscript*, p. ccxxiii.

*but if*, unless; *but ȝif we have thenne bryde clothis*, unless we have then wedding garments.—cxii.

*by syde*, besides, in addition to.

## C.

*cacche*, compel, drive, *abigo*.

See *Prompt. Parvolor*. in v.

*cauchare*.

*cautel*, craft, cunning.

*caymes castelis*, see note, p. clxxiii.

*cely*, silly.

*chaffere*, merchandize, purchase.

*chafferith*, bargaineth, maketh . merchandize.

*charious*, Latin, *carus*, chargeable, onerous, expensive, costly.

*chaud*, hot; [applied to spice-ry].—cxxx.

*chepyng*, a market.  
*chesyng*, choosing, election.  
*cheveteyn*, chieftain.  
*clepen*, *clepe*, to call; *clepid*, called.  
*comunyð*, made common, held in common with.  
*cordewane*, Cordwain, Cordovan leather, from Cordova or Corduba, in Spain.  
*corue*, carved, sculptured.  
*coveise*, covetousness, lust.  
*crakowe pikis*, see the note, p. cc.  
*croken*, crook, bend, bow down.  
*croseri*, *croserie*,—lxix. lxxii.—tribute, pecuniary exaction. [French, *croisaige*, from the coin *crostat*, so called from the cross stamped on it. Vid. *Du Cange*, *crostat*, 2. The word *cross* is used by *Shakespeare* to denote a piece of money. Vid. *Nares's Gloss.* in v.]

## D.

*dedis*, acts, deeds; applied to the *Acts* of the Apostles.  
*dekenes*, deacons, Levites.

*deled*, dealt, distributed.  
*deme*, to judge.  
*demyng*, judging.  
*demonyes*, demons; *the demonyes causes*, the devil's causes.—cxliv.  
*departid*, separated, severed, divided.  
*depe*, deep; *deppist*, deepest.  
*deuors*, divorce.  
*diȝt*, prepared, decked, dressed up; *diȝten*, to prepare, to dress.  
*dymes*, tithes, *decimæ*.  
*dispeirith*, despairing; used in the sense of disbelieveth, expecteth not.  
*don*, do; *thei dor not don unto*, they dare not do, or act so, unto.—cxlv.  
*doren*, dare.  
*dowe*, endow; *dowid*, endowed.  
*drit*, dirt.  
*dugardes*, bows, obeisances.—cxlviii.—from *dug*, or *duck*, to bow down, to stoop.

## E.

*eyr*, air.  
*eysel*, vinegar.

*eresies*, heresies.  
*evene with*, equal to.

## F.

*falle*, befall, happen; "it may  
 falle," it may happen.—xix.  
*fardel*, burden, bundle, bag-  
 gage.  
*fast*, vehemently, zealously.  
*fend*, fiend, the devil.  
*fer*, far,  
*forfendide*, forbade, prohibited.  
*forgyuyng*, bestowing, giving.

## G.

*gabbe*, to lie, speak falsely; *gab-  
 bith*, lieth, speaketh falsely,  
 mocketh; *gabbyngis*, Ang.-  
 Sax. *zabbung*, *derisio*, lying.  
*zaf*, gave.  
*zede*, went.  
*zhe*, yea.  
*zif*, if.  
*gestour*, an actor, a player; *ges-  
 tulator*.—*Prompt. Parv.*  
*gile*, guile, snare, deceit.  
*gileth*, guileth, beguileth, de-  
 ceiveth.  
*grete*, greet, salute.  
*grucche*, grudge, murmur.

## H.

*hakeneye*, a horse, a nag; Spa-  
 nish, *haca*, *hacana*, a nag,  
 a gelding, a poney.  
*hayward*, *heyward*, Anglo-Sax.  
*hæizȝearð*, a steward, pro-  
 perly keeper of cattle.—  
*Prompt. Parvulor.* p. 284.  
*heyede*, exalted, honoured; *noon  
 heyede more then Crist secu-  
 ler lordis*, no man exalted se-  
 cular lords more than Christ  
 did.—xcviii.  
*heilyng*, hailing, greeting, salu-  
 tation.—xxxix.  
*heither*, either.  
*hem*, *hemself*, them, themselves.  
*herd*, shepherd.  
*hewed*, head.  
*hiȝ*, high.  
*hyne*, a labourer, a hind.  
*hooliche*, wholly, entirely.  
*hoomly*, homely, humbly, do-  
 mestically, familiarly.  
*houselpens*, see note, p. ccx.

## I.

*if al*, although.  
*glyche*, alike, equally.

*Yngdis*, Indians, Hindoos.  
*ynow*, enough.

## J.

*jape*, to mock.  
*japere*, a jester, buffoon; *nugaz*,  
*nugaculus*.—*Prompt. Parv.*  
*jugyng*, judging.

## K.

*kitt*, cut.  
*kychyn*, kitchen.  
*kynd*, nature; "notabli to  
mannes kynd," especially as  
regards man's nature.—xvii.  
"Color out of kynde," of an  
unnatural colour.—cxxx.  
*kynrede*, kindred, tribe; "the  
kynrede of *Levy*," the tribe  
of *Levi*.—xxvii.  
*knight*, a servant, pupil, or fol-  
lower.  
*knyttid*, joined, united.  
*kunnen*, know.

## L.

*large*, bountiful, generous.

*leed*, lead; "bull of leed," the  
Pope's leaden bull or seal.  
*legged*, alleged, quoted.  
*leme* or *lyme*, limb, member.  
"leme of hooli chirche," i. e.  
member of holy church.—v. l.

*lene*, lean.  
*lengere*, longer.  
*lepful*, basket-full.  
*lesyngis*, lies, falsehoods.  
*letten*, hinder, impede.  
*leue*, leave, forsake, leave off.  
*leue*, leave, permission.  
*lewid*, lay; Anglo-Saxon *læpð*,  
*lepeð*, *laicus*, unlearned,  
common; *lewid men*, laymen.  
*licly*, likely, probable.  
*lige*, to lie down, to remain.  
*lyzen*, lie, speak falsely.  
*lyzer*, liar.  
*liȝtlierr*, [lightlier,] more easily.  
*lyme* or *leme*, limb, member;  
"a fend's lyme," i. e. a mem-  
ber of the devil.—vi.  
*lore*, teaching, doctrine.  
*lower*, below, inferior to him.

## M.

*magreth*, *maugre*, in spite of.  
French, *malgré*.



*maliss*, malice, vice.  
*manquellers*, murderers, man-killers.  
*maumetis*, idols.  
*meche*, *myche*, much.  
*mede*, reward, meed.  
*medele*, mix, mingle.  
*meed*, reward.  
*meyne* (French, *mesnie* or *mesnée*), family, train, followers, dependants. — xvii. [Mediæval Latin, *maisnada* or *mainuda*, quasi *mansionata seu familia*. Vid. *Du Cange* in vv. Hence *demesne*, *masnagium*, *mesnagium*, Fr. *menage*. *Meiny* occurs in *Shakespeare's Lear*, ii. 4. See *Nares's Glossary*.]  
*meken*, to humble; *mekith hym*, humbleth himself.  
*myrje*, merry.  
*mys*, a *mys*, amiss.  
*moke*(?)—cxxxvii. See *Postscript*, p. cxxlii.  
*mortised*, held in mortmain, Fr. *amortissement*; Lat. *amortizare*, mortificare, and *morticina possessio*.  
*mote*, to moot, to declaim, to dispute.—cxliii.

*moten*, may, might.  
*mowne*, may be able.  
*mut*, must.

## N.

*needen*, necessitate, render necessary.  
*newerles*, novelties.  
*noye*, *noie*, to hurt, to injure.  
*nolden* (*pret.* of *nyl*), will not, refused.

## O.

*oo*, one.  
*on lyve*, alive.  
*owwhere*, anywhere.

## P.

*payzed*, see *apayzed*.  
*parted*, divided, shared.  
*pees*, peace.  
*peyreth*, injureth, impaireth;  
*peyred*, injured.  
*peyryng*, harm, damage.  
*pentauncers*, penitentiarii, penitents.

*perseyue*, perceive.  
*persen*, pierce, penetrate, enter.  
*pilede*, pillaged, plundered.  
*pilen*, pillage, plunder.  
*pynche*, *pynche at*, to cavil at, find fault with.  
*pituous*, pious, merciful.  
*plete*, plead, go to law.  
*plete*, French *plet*; *pletum*, *plegium*, i. e. *vadimonium*, vid.  
*Du Cange* in voc.  
*plusechaud*, very hot, as we would now say *extra-hot*, [applied to spicery].—cxxx.  
*pule*, people.—cxxxviii. [Perhaps an error of transcription for *pepule*; but it occurs again cxxxvi. line 1.]  
*pursue*, persecute.

## Q.

*quisschyns*, cushions.

## R.

*racches*, hounds, scenting dogs.—cxliii. See *Jamieson*, *Scott*.  
*Dict. v. Rache*.  
*recche*, reck, care for, regard.

*rehetours*, see note, p. clxxi.  
*rennyng*, running.  
*rennyng-houndes*, running-hounds.—cxlii.  
*reue*, *reve*, or *refe*, rob, take away; *reuth*, reaveth, rob-beth, plundereth, carrieth off.  
*reves*, stewards, bailiffs [or perhaps we should read *revers*, robbers.—cli.ii.]  
*reume*, *rewme*, realm.  
*rikene*, reckon.

## S.

*sawzen*, saw.  
*seeke*, sick.  
*seelde*, sold.  
*seel*, seal.  
*seeth*, a *seeth*, a boiling or burning.  
*seyne*, say.  
*seynes*, synods.  
*shetours*, perhaps sequesters, or sequestrators, holding property in trust for a minor or a creditor.  
*sequestris*, sequestrators.  
*shrewe*, a contentious, mischievous, ill-conditioned person.

*shrewednesse*, contentiousness,  
impudence, wickedness.

*syen*, strain, drain out, Anglo-  
Saxon, jeon.

*syngyngus*, singings.

*syngnet*, signet, seal.

*syngnys*, signs.

*sith*, *sithe*, since.

*slyte*, sly, cunning, crafty.

*smacchith*, smacketh, tasteth,  
savoureth of.

*snybbe*, snub, sneap, or sneb, to  
censure, reprimand; *snybide*,  
snubbed, censured, reproved;

*snybbyng*, censure, reproof.

*soylen*, to solve, acquit, refute.

*somedel*, somewhat, partly.

*somer*, a somner, or summoner.

See *sumnour*.

*sone*, soon.

*sooth*, truth, true.

*sorier*, more sorry.

*sotheli*, soothly, truly.

*spensis*, expenses.

*spore*, spur; *to kyke agen the*

*spore*,—xcix. contra stimu-  
lum calcitrare, Acts, ix. 5.

*spryngyng*, sprinkling.

*steiede*, ascended.

*steyd* (see *steiede*), ascended.

*strecchid*, stretched, extended.

"Sith vertu of a kyng must  
be strecchid bi all his reume,"  
i. e. as a king's power must  
be spread (or extended)  
throughout his whole realm.

*sue*, follow.

*sunner*, sooner.

*sumnour*, summoner or appar-  
itor. Vid. *Chaucer*, *Cant.*  
*Tales*, ver. 625-670.

*sword*, sword.

*swynke*, labour.

*swoot*, sweat.

## T.

*tapites*, carpets.

*telde*, told, counted, made ac-  
count of; "Christ telde not  
by sicke abite," made no ac-  
count of, set no value on, such  
habit.

*tent*, attention, heed.

*terith*, see *to-terith*.

*termyned*, terminated, ended.

*theeft*, theft.

*tho*, those.

*threten*, threaten.

*to*, for *too* or *toon*, one.

*to-terith*, teareth utterly, or in  
pieces.

*tregetours*, tricksters, cheaters,  
Fr. *tricheteur*. Præstigia-  
tores.—*Junius*. Vid. *Chau-  
cer*, Cant. Tales, ver. 11458,  
and *Tyrwhitt's* note.

*trist*, *tristen*, trust.

*troue*, believe, trust.

*tweyne*, between.

*two*, for *too*, or *toon*, one. *The  
two & the tother*: the one  
and the other.—xl.

## U.

*unlichy*, unlike, dissimilar.

*unnethis*, nevertheless.—xxxvi.

—scarcely,—cxxxviii.

*upsedown*, upside down.—xxix.

## V.

*vencushe*, vanquish.

*venyn*, poison, *venenum*.

## W.

*wenden*, go.

*wene*, *ween*, to suppose, think,  
believe; *weneth*, thinketh,  
supposeth. The verb to *ween*  
(Anglo-Saxon, *penan*) is  
scarcely as yet obsolete.

*werr*, war.

*wher*, whether.

*witty*, wise, knowing.

*wolle*, wool.

*wood*, or *wode*, mad. Anglo-  
Saxon, *wod*.

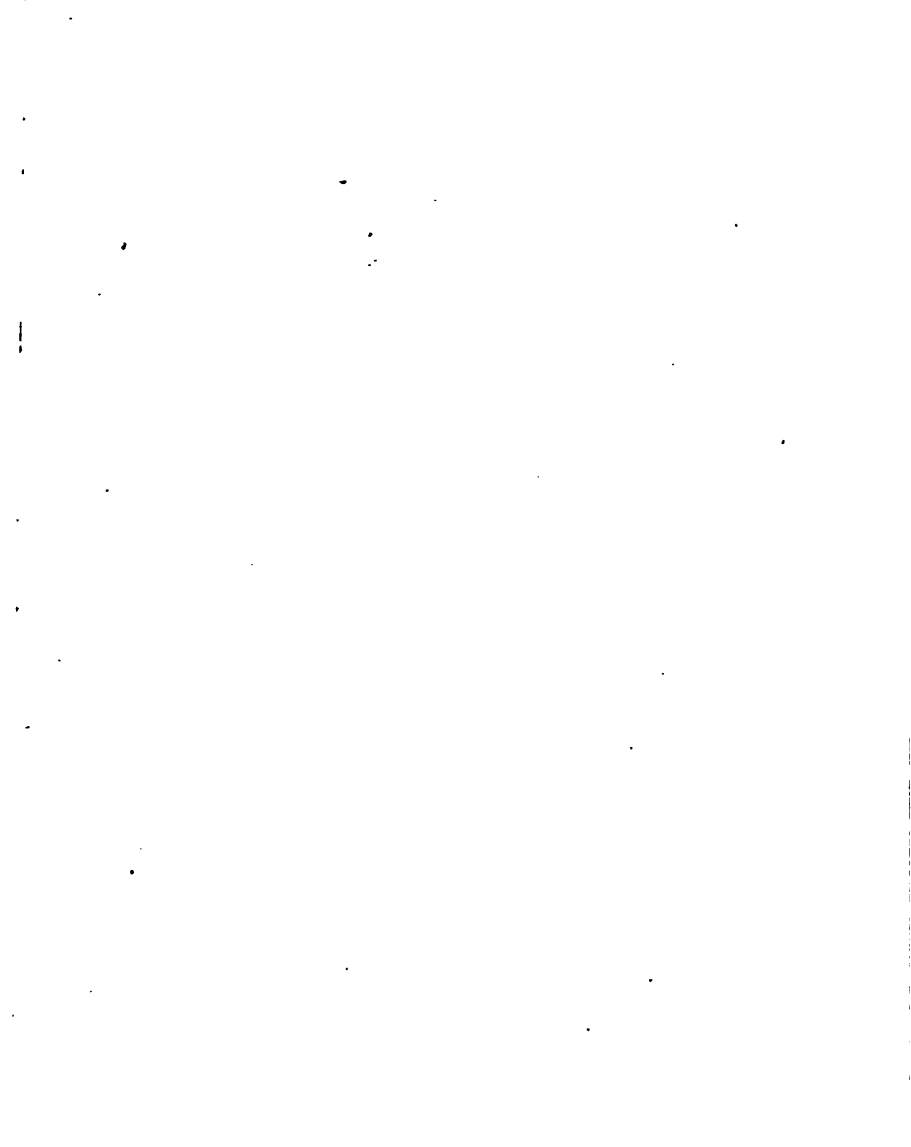
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POSTSCRIPT.—It will be observed that the words *brollis* and *moke*, in the foregoing Glossary, have been marked as of doubtful meaning. They are printed exactly as they stand in the original MS., but it is possible that a collation of other MSS. might show them to be errors of transcription. The Editor has received the following remarks upon them from a learned friend,—a gentleman better qualified, perhaps, than any scholar now living, to clear up

such difficulties. He says:—"I can only conjecture that the word *brollis* means *children*. *Brol*, for *child* or *brat*, is used three times by the author of *Piers Ploughman*, a contemporary of *Wycliffe*; and it is found also in one of the curious poems ascribed to *Michael of Kildare*, composed about the year 1300, and contained in MS. Harl. 918, which is printed in the *Reliquiæ Antiquæ*, vol. ii. p. 177. *Wright*, in his edition of *Pierce Ploughman*, refers *brol* to an *Anglo-Saxon* root; but I think he is mistaken, and that it comes from the *Norman brol*, explained by *Roquefort*, 'petit et jeune bois,' the young shoots of a tree, a scion." [Hence *Brolium*, a wood, or woody place; a space enclosed by trees: vid. *Du Cange*.]

"With respect to the second word [*moke*], I am unable satisfactorily to help you. If the passage is not corrupt, we ought to trace it in the provincial dialects; but although I have looked at a great many, I cannot find the word in a sense sufficiently clear to explain the passage."

FINIS.



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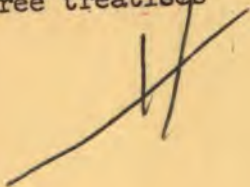
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